

# Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

## IN RE THE SCIENTISTS VS. THE SPIRITUALISTS.

Plea on Behalf of the Defendants.

SAMUEL H. TERRY.

In different numbers of the *Psychical Review*, the organ of the American Psychical Society, there have been articles from the pen of Prof. A. E. Dolbear, the President of Tufts College, entitled, "Implications of Physical Phenomena." Their purport being to show that manifestations at spiritual seances involving the physical movement of material things must be consequent on the employment of some physical energy. And that the whole field of possible causes for such movements has been so thoroughly explored by physicists that no occult or psychical cause for the movements, as alleged by Spiritualists, is, or can be, possible. Hence it follows necessarily that any investigation of the causes for the movements is puerile and useless; inasmuch as "if the occurrences are real they are more or less skillfully devised tricks and fraudulent only in the attempt to make others believe they are not tricks."

The phenomena embraced in this sweeping condemnation are independent writing on slates—technically called psychography, the materialization of visible spirit forms and the ringing of bells, moving of tables, etc., by invisible spirit power.

So long as the articles were confined to the *Psychical Review* there was no special call that Spiritualists should answer them. But the latest of them having been copied in one of our spiritual papers, doubtless by permission of the editor of the *Review*, they now squarely challenge Spiritualists to defend themselves and their cause from the professor's charges.

This, as one of them, I shall now endeavor to do. In doing it I am under the necessity of censuring some of his strange misstatements of facts; as these seem often to be the foundation on which his charges are based. He says:

"Reports of such phenomena have never come from any man who understands the relations of phenomena."

Let us see.

Elliott Coues, scientist; a member, regular, honorary, and otherwise of some thirty-one scientific associations in this country and Europe; possessor of four academic degrees; at seven different periods of his life holding positions as professor in educational institutions, requiring a liberal education; and the author of numerous scientific books, monographs, etc., bore open testimony, some few years ago, in *Science* to the truth of materialization.

Prof. Robert Hare, of Philadelphia, a renowned professional chemist of world-wide repute, was an avowed and noted believer in the movement of material objects at spiritual seances by the invisible spirits; so frequently using his voice and pen to urge his brother scientists to investigate the phenomena as to bring upon him the reproach of being a monomaniac on the subject.

Prof. Zoellner, of Germany, a scientist of the highest rank, bore full and free testimony to the fact of writing appearing on slates without any visible cause, apparently under the influence of the medium Slade, with whom he had several seances in his own home under circumstances that satisfied him there was no fraud. True, he did not assent to it being the work of spirits, still he can be cited in refutation of Prof. Dolbear's erroneous allegation.

Many others could be named, but these are enough. For a man not to know of those named, and their belief in the truth of these phases of phenomena could be adduced as a strong argument that the man is not a scientist. To ignore their testimony as to any fact involving physical action is equivalent to an admission that he never examined into the literature on the subject. Indeed, Prof. Dolbear concedes the opposite of what he above asserts when later he remarks:

"There are a small number who think some of the phenomena genuine, but who attribute them, not to spirits, but to some obscure physical force not yet understood, and but little investigated. This is the attitude of Prof. Crookes, and of the Milan experimenters." [Schiaparelli, Du Prel, Aksakow, Gerosa, and others.]

Further he says:

"There has not been found in the whole field of psychics, by any investigator of any nationality any kind of a phenomena which is believed to be unexplainable on the basis of the knowledge of physical science we already possess."

This is certainly a pretentious claim. It is sufficient to say the professor refutes his own allegation, in the remark quoted just above, that "certain scientists attribute the genuine phenomena, not to spirits, but to some obscure physical force not yet understood and but little investigated." How can they when, as alleged, "every kind of phenomena is explainable on the knowledge we now possess?" I might add too that Prof. Zoellner suggests a "fourth dimension of matter" as possibly opening the way to a scientific knowledge of the spirit manifestations; a speculative idea which the editor of the *Review of Reviews* has recently elaborated at some length.

As I shall have something to say in refutation of this claim under the general head, I pass it by for the present.

He says

"Skillful jugglers such as Herrmann and Maskalyne, who have investigated many such phe-

nomena at seances, declare themselves satisfied that the whole is trickery."

This is, in part, not so much an outright error as the improper statement of a fact through which it conveys a false impression. The professor would find it difficult to prove that either Herrmann or Maskalyne many times visited the seances of a reputable medium and said they were satisfied, etc. Various of these jugglers have been brought into courts as experts at the trial of some medium for fraud. They have always admitted their inability to induce the phenomena in the way testimony showed it was brought out. Nor could they tell how it could be done without some preparation of machinery or confederates, though at the same time freely expressing their opinion that it was done by trickery—that is in the sense of jugglery. Men may easily believe a thing can be, or was done in a certain way, but before they can truthfully testify that they are satisfied it was done in that way they must be able to explain the manner of the operation.

Further the professor says:

"Among all those who make up the great class of believers in the spiritualistic theory of physical phenomena there is not a single physicist; that is, not one to whom one would go for any explanation of any complicated physical process."

This is a sweeping allegation that would be hard for the professor to prove; and specifically difficult to disprove, as we might not agree on the physicists' capacity. But its improbability can be shown. It is a very low estimate to say there are at least seventy-five universities, colleges, and other institutes of education in these United States alone where a complete course of physics is taught. The professors that have been or now are engaged in these as teachers must number, at a like low estimate, one thousand; and the graduates now living at least one hundred thousand. Many of these have become famous in applied science, as engineers, metallurgists, chemists, astronomers, etc. Certainly, if there are such well-defined laws, as said, we must have at least fifty thousand persons in this country alone, and from these sources any one of, to whom, in Prof. Dolbear's language, "one would go for an explanation of any complicated physical process. If we have not, then is the alleged completeness of the knowledge of these laws a myth; and the professor can take which horn of the dilemma he pleases.

I shall refer to this subject later with other purposes. But he says:

"Supposing some of the surprising things done are not the results of conscious duplicity, then it may be, as most interested persons contend, the work of disembodied spirits, who, through the agency of mediums, do apparently the most absurd and irrational things; but are never willing or able to do the simplest reasonable thing to satisfy a competent judge; who mutter no end of maudlin rubbish, and add nothing of wisdom or knowledge to mankind; and justify Prof. Huxley in saying that if such is the state of the dead we have another good reason against suicide."

I can not understand how a man of Prof. Dolbear's general intelligence can, in the face of so many intelligent communications as have been made public, influenced by or written directly by spirits, allow himself to make such baseless and scurrilous assertions. Those he thus wantonly defames have passed away from mortal life, and he is apparently unwilling to put himself in such communication with them that they can answer him. Possibly they would not think it important to answer him if he did. Hence I shall endeavor to answer here for them.

I might, with as much truthfulness assert somewhat similar charges against scientists, living and dead, for their pretenses in claiming to know what they only believe. If I really did, it would be wisely held, by those who might read my charges, that I had never read any thing they had written; and that my apparent glimmer of knowledge of their writings, on which my assertion was based, showed either egregious assumption or shameless depravity.

At the risk of being prolix I will give here a few of the many communications I have at various times received from friends in spirit life to show that they are not "maudlin rubbish." They may not be largely scientific, but they show something better—shall I say—common sense? Though inferentially, that might be held an aspersion of science; they show at least an interest in those they left behind them in their transition. They have never before been made public, and may not greatly interest your general readers; but the LIGHT OF TRUTH sometimes falls into the hands of investigators; and these may have read Prof. Dolbear's diatribes and think they can not be refuted. Let such judge whether these communications alone do not convict the professor of wilful ignorance on the subject, for our spiritual literature is filled with narrations of the like communications.

Among my earliest experiences in the investigation of spirit phenomena the following occurred at a public seance given by a medium whose psychic power had two phases; one a dark circle with the movement of material things, the lights floating around the room, strange voices (controls) speaking to us, the levitation of material things, and other physical phenomena; after which there was independent slate-writing on an open table under a bright gas-light, between closed and sometimes sealed slates. At the time I was quite a skeptic, for I had already seen enough in the medium to make me doubt his honesty as a man.

On this special evening I was accompanied by my daughter Minnie, who, was like myself an investigator, though already then more inclined to believe. In the dark circle, a strange voice, that we had come to know as one of the controls, said to her:

"Minnie, there is a spirit here that knows you."

Minnie responded to this, "What is the spirit's name?"

The answer was, "Her name is Emma."

My daughter remarked, "I can not recall any one of the name of Emma I know in spirit life. What is her other name?"

The answer was, "Thomas."

Now it was true that my daughter had a cousin some years older than herself, who passed from mortal life some two years before, but with whom she had had but little intercourse in her life, the families living some distance apart, so that she only occasionally met or heard of this cousin.

There was nothing remarkable in this except that the medium could not have known Emma Thomas, as for he was a stranger in New York, and it could not have been mind-reading. But the remarkable thing followed. At the slate-writing seance immediately afterward there was a communication from a sister of Minnie's—another daughter of mine, who had passed to spirit life some five years previous, in her own hand writing, in these words:

Dear Papa: Now next week you can commence your sitting and come as often as the medium will let you, and you, dear Minnie, Emma is here and she wants you to tell her mamma she still lives.

[Copied from the slate the same night, March 28, 1884.]

Now here was a reiteration of the presence at the seance room of the spirit Emma; the second time by a different spirit, with a very tender and consoling message to the then living mother of Emma. The reference to my sitting was to urge this means of development upon me, as she had done in these slate-writing seances at different times during that month.

At a later seance with the same medium, this same daughter wrote another message between sealed slates—which I now transcribe from the slate before me—on which were more than a dozen communications, mostly mere recognitions of their presence by different spirits to their friends at the seance; each in a different hand-writing. My daughter's is:

Dear papa and Minnie: I am delighted to see you both here to-night. Minnie, you can not make auntie believe; let her dig out for herself.

The reference here is to a favorite aunt of both, that Minnie had vainly tried to convert to a belief in these spirit manifestations.

I now come to a message I dearly cherish. It is with some hesitancy that I make it public, fearing if it falls into the hands of unbelievers I shall be chargeable with disobedience to the wise admonition of Jesus: Matthew, chapter vii. 5, 6, for it is indeed to me a most precious pearl.

Following the suggestions of my spirit daughter, I sat for development with my daughter Minnie, and a gentleman and his wife for some six months at our home, on two evenings of each week for about half an hour, with a slate on the small table which we surrounded. We soon had manifestations of various kinds as hazy clouds, rattling of a tambourine hanging on the wall six feet away from us, and by and by little scratchings on the slate. These soon progressed to the forming of single letters; the initials of some we supposed we knew in spirit life, and later by the whole given name as that of my wife Louise, who had passed from mortal life some seven years before. At length, on December 8, 1881, came the following message, written almost as quick as a flash of light.

Sammy: It was not all sunshine on earth but it will be brighter over here.

It is in my wife's hand-writing, a peculiar one, not the fashionable angular style. No person who compares it with letters she wrote in mortal life can refuse assent to the slate-writing being written by the same person who wrote the letters.

This communication may seem like "maudlin rubbish" to Prof. Dolbear, but I am quite sure if he had a wife with whom he had lived thirty years in mortal life, and then she had passed away from his daily life by death and the burial of her body; and seven years afterward he received such a message as this from her, he would regard it as the sum of all wisdom and more to be valued than all his knowledge of the laws of physics.

During the period of these sittings for development the following remarkable communication was spelled out by table-tipping. And I may remark that up to this time I had very little confidence in the accuracy of communications so obtained. Mainly because a gentleman in whose acuteness of observation I had much confidence told me that as he sometimes sat beside the table where his parents obtained communications in this way, he had frequently tested the power of his mind over the answers to their frequent queries to what they supposed to be some spirit present who was tipping the table. If the response from the supposed spirit was to be either "yes" or "no," as to a query, "Is this you, John?" he could enforce the tipping of the table to indicate either yes or no by the strong mental effort of his mind, without touching it. Later I

better understood this opposing influence, which might be from mortals as well as from spirits.

In this copy of the communication for obvious reasons I give only the initials of names and a blank address, as I believe the persons are still living.

The sender of the message gave first the name of E—, who was the first wife of the J— mentioned, and whose transition to spirit life had occurred some six years before. She had prior to this frequently made her presence known to us by this table-tipping method. J— was not in the room with us at the time but in another part of the house with his second wife. He was a confirmed skeptic as to the truth of spirit manifestations of any kind; though he had seen some, but had no special disposition to investigate the subject. The message was:

I want J— to go and see E— L—, she is living at No. — West Twenty—th Street, and tell her for me, she is not living such a life as will make her happy when she comes over here.

None of us in the room had ever heard of this E— L—, and naturally we were curious to know what her manner of life was. I was chosen to communicate the message to J— in such a way as to give no information of its character until he had admitted his knowledge of such a woman's existence. So my first inquiry was:

"Do you know a woman of the name of E— L—?"

"Yes," he answered, "I have heard of her. She was one of B—'s young friends."

"Well," I continued, "B— gave a message through the table, she wants you to take to her."

With much excitement of speech he exclaimed: "I can't wait anything to do with her; I fear she has gone to the bad entirely."

I then told him the message, but he was not enough interested to convey it to the woman for whom it was given. Now, here was a very convincing evidence of the continued interest which spirits feel in the welfare of those in mortal life. With the exception that B— was in a peaceful state of repose, as was otherwise evident by previous communication received in the same way from her and not in torment. This little episode is a counterpart of that recorded in Luke xvi. verse 27. Certainly the message can not be considered "absurd" or "irrational."

As to the "spirits never doing a reasonable thing to satisfy a competent judge." Did the professor ever try to obtain answer to a reasonable request from any spirit he had known in mortal life competent to answer his request? I much doubt it. Last Spring I wrote letters to two spirit friends I well knew when in mortal life; wrapping around each letter some sheets of blank notepaper on which to receive the answers without their being taken out of the sealed envelope in which they were securely fastened. This envelope was enclosed in another with a note to George Cole, of Canarsie, N. Y., the well-known medium for spirit writing in sealed letters.

In due time I received back the enclosed envelope with my letters and the replies, intact—as sent by me; no indication being visible by the most careful scrutiny that the envelope had been opened. The answers given to my letters are as reasonable and proper as they would have been had I written to friends in mortal life. One is too long to give here, though really the most convincing as it refers to a matter not mentioned, or indicated in my letter, and which Mr. Cole could not possibly have known if he had opened and read my letter.

(To be Concluded.)

## Spartansburg, Pa.

After a sojourn of five months at that beautiful camp, Lily Dale, N. Y., I find myself once more amid the familiar scenes and friendly faces of home. It pays, I think, to leave home and sojourn among strangers for a time. The hearty "God-bless-you" from the new friends I left behind, with the loving clasp of hand, and the warm "welcome back" from old friends on my return, have added a chapter to my life I shall not soon forget.

I find the "Church of the New Era" ready to take up the work of progression, and do all for the cause their limited members and resources will permit. Though weak in numbers we are strong in purpose and our endeavor is to plant another tree for Spiritualism, which shall take root, and whose branches shall spread until in time there shall be such an abundance of the fruit of spiritual knowledge that none shall go hungry or ask for that which feedeth the soul and be turned away empty handed. Our society holds regular meetings once in two weeks. Your correspondent being their speaker for the present. Success to the LIGHT OF TRUTH. The Lord loveth whom he chasteneth, and "whom the gods destroy they first make mad."

MARY WEBB BAKER.

## Anderson, Ind.

The *Morning News* of the 7th inst. says: "Mrs. Lake, the spiritualistic lecturer, entertained a very large audience at the Temple, on Madison avenue, Sunday night. Some time before the hour for the services to begin the large audience room was crowded to its utmost capacity. The audience was a representative one, being composed of ladies and gentlemen of many faiths and of various professions and callings. And it is safe to say that not one of the audience but felt that it was a good and pleasant thing to be there. Mrs. Lake is earnest, eloquent and logical, and possesses all the graces necessary to render highly interesting as platform speaker. She will be in the city three weeks, and will, no doubt, have the pleasure of speaking to a crowded house every time she lectures. The society of spiritualists is to be congratulated that it was instrumental in securing the services of so able an exponent of Spiritualism as Mrs. Lake for a series of lectures at their Temple."

## THE NATIONAL ORGANIZATION.

(To the Editor of the LIGHT OF TRUTH.)

The Board of Trustees of the National Spiritualists Association met at Washington, D. C., on Wednesday, November 1st, and completed the work begun under such favorable auspices in Chicago in September, by signing carefully drawn articles of incorporation and attending to all other legal business connected with institution of an organization of such magnitude as this one. All of the trustees were in attendance upon the meeting. Mr. George P. Colby, one of the ablest and most popular members of the board, was taken quite seriously ill with pneumonia after his arrival in Washington, and was not present at all of the business sessions.

The officers and members of the board were warmly welcomed by the Spiritualists of the city, two receptions being given them during their stay in Washington; one on Wednesday evening by the society known as "Seekers for Spiritual Truth," and the other by that philanthropic citizen and life long defendant of our cause, Mr. George A. Bacon, at his pleasant home on Nineteenth Street, N. W. Addresses were made by E. B. Fairchild, Hon. Milan C. Edson, R. A. Dimmick, Theo. J. Mayer, Prof. H. D. Barrett, Mrs. Cora L. V. Richmond, Mrs. Elizabeth Sloper, and Hon. James B. Townsend at the Wednesday evening meeting, which were received with marked approval by the entire audience. At Brother Bacon's residence, short addresses were given by George A. Bacon, Prof. H. D. Barrett, A. A. Wheelock, Mrs. I. N. Sloper, J. B. McQuerry, and Mrs. Cora L. V. Richmond, who was the guest of the evening.

Among the official acts of the board was the adoption of an excellent code of by-laws together with the setting aside of Sunday, December 17, 1893, as a "National Jubilee Day," to which the attention of all Spiritualists throughout the world is called in another column in this paper. Besides this, charters, circulars, and literature, pertaining to the National Association, were ordered printed and distributed for the benefit of all auxiliary societies throughout the United States.

The proceedings of the Chicago convention, which were ordered printed by that body, were reported to be in readiness for the press. Bids were received for their publication when it was found that the cost would be so great that it could not be done at the present time, unless sufficient funds were subscribed by the Spiritualists of the world for that purpose. At least twelve hundred and fifty copies must be pledged before the board would be warranted in ordering the work printed, and it was decided to lay the matter before the readers of all spiritualistic journals to see what action they would take in regard to the same. The work has been most carefully edited, and only needs the pledge of a small sum from each Spiritualist to soon have it in readable form. It will make a book of about two hundred pages, and will contain some of the choicest gems of thought ever uttered in behalf of Modern Spiritualism. It is a credit to the cause, and will reflect much light upon it. To allow it to remain unpublished would be a blot upon the name of Spiritualism, and we do not believe the delegates to that convention and their friend, will permit it to be lost in the world.

About two hundred and fifty copies have already been subscribed for, and other orders are now solicited. Send in your pledges, friends, and you will receive a work worth at least four times its cost to you. The board only asks the sum of twenty-five cents for each copy. There will be no reduction in price on any large number of books ordered by any one firm or individual, as the cost of publication will be too great to permit of it. The addresses of Hon. Milan C. Edson, Mrs. Cora L. V. Richmond, Mrs. Ada Sheehan, Mrs. R. S. Lillie, Hon. L. V. Moulton, Mrs. Jennie B. H. Jackson, Mrs. H. S. Lake, Hon. J. S. Drake, Mrs. Emma Nickerson Warner, Hon. J. B. Townsend, Judge E. Thompson, Mrs. Anna Orvis, and many others, are each and all valuable additions to the literature of Spiritualism and worthy of the attention of the most advanced thinkers on earth to-day. Each address is alone worth the cost of the whole book to any one wishing to keep pace with the progressive thought of the day.

Besides the able addresses above mentioned, the book will contain the name and post office address of every delegate to the convention, also Mrs. Cora L. V. Richmond's paper on Spiritualism that was presented to the World's Parliament of Religions, and published in its proceedings. Prof. J. S. Loveland has also been invited to contribute an essay in this book.

Now, friends, the matter rests with you. Who will be the first to respond to this appeal? Send in your orders to Secretary R. A. Dimmick, 510 F Street, N. W., for one, ten, or a hundred copies of this excellent work. Spiritualists, the first edition should be at least ten thousand copies! Send in your orders by letter or postal card and thereby show your appreciation of the work of the convention. You need not send money at present, only send in your pledges, so that the size of the edition may be determined.

H. D. BARRETT, Pres.

ROBT. A. DIMMICK, Sec'y.

510 F Street, N. W., Washington, D. C.



## Our Contributors.

WRITERS FOR THE LIGHT OF TRUTH.

### THE JUDGMENT DAY.

WALTER HOWELL.

If you have visited the British Museum, you will doubtless have entered the Egyptian section and viewed with interest the unique portrayal of the judgment as set forth in the book of the dead. One can not look upon such pictorial representations without a feeling of surprise coming over us, for here before our eyes is the record of ideas so near akin to those entertained by Christians, that one is led to inquire, are Christian doctrines a reappearance of Osirianity under another name?

We find notions of this doctrine current among religions of widely different faiths. Its mode of execution may vary, but the principle is involved. We shall not trespass upon your patience by examining the various conceptions entertained by ancient people, but will immediately consider briefly, the Christian idea, and offer such comments as may suggest themselves to our mind as we proceed.

It is popularly thought by those who entertain a materialistic view of the resurrection, that at the final winding up of the world's affairs there will be a general reawakening of the dead, and the eternal condition of all fixed by, the judge who will commend or condemn according to the religious beliefs entertained by those who stand before the bar.

This view of the case is happily passing away, and in its place a more rational view established. "It is appointed unto all men once to die, and after that the judgment." What is the character of the judgment? Is man brought before some august tribunal, and tried like a defendant in a criminal court, to be condemned or acquitted according as he is proven guilty or innocent? A picture of this kind will readily come into the mind or the rustic, but the cultured will not entertain such crude notions.

It requires some internal vision to perceive that the judge, the bar, the sentence, and its execution are all within ourselves. It was the keen insight of Socrates that enables him when addressing the assembly on receiving his sentence to say: "The difficulty of Athenians is not to escape from death, but from guilt; for guilt is swifter than death, and runs faster. And now I, being old and slow of foot, have been overtaken by death, the slower of the two; but my accusers, who are brisk and vehement, by wickedness, the swifter. We quit this place: I have been sentenced by you to death; but they having sentence passed upon them, by truth, of guilt and injustice. I submit to my punishment, and they to theirs."

Punishment inheres in wrong-doing, reward inheres in doing right. When we cease to record heaven and hell as reward or punishment for doing right or wrong, and recognize them as states inherent in these courses of conduct, we shall the more clearly perceive the character of the judgment, and the nature of so called rewards and punishment. We enjoy the former or suffer the latter in doing good or evil, not for the enactment of either.

If therefore you are seeking heaven as a reward for doing good, or avoiding hell by means of so called righteousness, you are sadly in error, for, "in keeping God's commands there is," not shall be, great reward. Likewise, in violating nature's laws there is much suffering. We are in heaven when we do right. We inhabit hell while doing wrong.

If we cease to entertain materialistic views of the resurrection and the judgment, we shall readily see that the scene of both these occurrences must be the spiritual world. Our last day is the day after death. Is the light of that day, "the books will be opened." What are books? Not mere paper, ink, and binding. They are the symbols of our thoughts, sentiments, and deeds. In the library of the soul what books are stored? The book of action, the book of thought, the book of loves, and the book of will. These books will be opened. If we did but know it, they are open now to those who can read.

It sometimes happens, in our earthly life, that a man does not appear as good as he really is. It also happens that circumstances do not favor a man's being quite as bad as he would like to be. Murder and passion are in the heart, when they dare not manifest themselves in conduct, and in a world where society, circumstances, and the many outward deterrents are removed, and the willing principle, the desiring heart, and the thinking mind are more potent, we may naturally expect to see more of the angel, or more of the devil than appeared upon the surface while in material life. But as evil is not almighty, it is not eternal; and ultimately all will rise to a sphere of love, wisdom, truth, goodness, and spotless purity.

Just as the seed reveals its kind in the opening flower, if not in its appearance as a seed, so man discloses his interior life when more consciously acted upon by spiritual surroundings.

When the active volition, the dominant thought, and ruling love of life manifest themselves in the world of souls, these determine by a law of physical affinity the condition or sphere in which the novitiate shall move and live, for the time or state being.

It is not needful that an audible voice give utterance to the words, "come, or go, blessed, or condemned." We gravitate by instinctive feeling to our fit abode.

There is a sense in which judgment is forever taking place. The present passes judgment upon the past, and the future will judge to-day when it becomes numbered with its predecessors. But we must not digress further in this direction, for it is a branch of the subject to which we shall refer later on.

It is sometimes said that conscience will be our judge. This is largely the case, but how about those who appear to have no conscience or in whom conscience is dormant. In such instances natural affinity causes the spirit to consort with its kind, and we know men by the company they keep, and pass sentence accordingly. So long as

conscience is quiescent, of course, surroundings have less influence in stimulating the soul to progressive thought and action. Varied and subtle are the means used by the angels to awaken conscience within those whom men regard as hopelessly lost. By and by, the soul recognizes in its surroundings and society emblems of its thoughts and feelings; and as these become abhorrent, it seeks light, council, and strength from above. It requires much of the light of heaven to make hell visible. An outpouring of angelic love is needed before selfishness can be overcome. We judge our errors in the Light of Truth; and we pass sentence upon our passions in the sphere of pure love.

To those who have had and experience in spiritual manifestations, the illustrations here introduced will not be startling; but to such as are totally unfamiliar with either subjective or objective apparition, they will sound strange and fanciful, if not the result of a disordered brain. To be highly spiritualistic is to be insane, in the estimation of a large portion of mankind, while to be grossly materialistic, is evidence of a sound mind. Ah, unbelieving world! What surprises await you when the veil of matter is lifted and ye stand face to face with the realities of spirit which ye have so long relegated to the limbo of eternal nothingness!

The spirit of a West of England rustic came to me on several occasions and gave her experience on entering spirit life. She said, "On passing out of the body, I found myself reclining upon a couch which had been placed, to all appearances, a little above my dead body. I could see the lifeless form, I could hear the lamentation, I knew the change had taken place. My beloved husband who had preceded me some twenty years; he having passed to spirit life in the full vigor of his manhood, leaving me to mourn the loss of one dear to my heart by a thousand ties. It was his voice that awakened me to consciousness in the immortal world. I looked upon his manly face, and it was as young and healthy as in our courting days, only more attractive. His form had a radiance about it not of earth; his face shone with a light that never shines on land or sea. Presently I recognized other kindred souls whom I had known and loved in days gone by; and there were also forms I had never seen before, yet they were not strange; for though I did not recognize their forms, I sensed their spirit and knew by intuition that they had been my guardian angels during my earthly pilgrimage. In company with these I took my journey, as it appeared, to our future home.

On our way I observed that everything that greeted the eye, had reference to my past life. Those to whom I had ministered in love, came and blessed me; those deeds and desires which were selfish seemed to take shape and possess a voice which condemned me. So that by the time we had reached our abode, I had passed through my whole past life. Not one jot or tittle of the record had been effaced from the book of memory and life. I needed no outward judge to commend or condemn me; I was self-accused and self-appreciative. I had never thought of books being opened in that fashion before. We arrived home at last, where I found rest and peace.

"There are times when my thoughts and affections take an earthward journey, and then some of my old desires revive. A curious example of this is a longing for snuff, which was a strong habit of mine. In such states I see what appears to be my old snuff box, I have learned that is only a reflection of former association, and on reaching out my hand to seize it, it vanishes immediately. On reflecting a little, I thought of a passage from 'the good old book': 'And every man's work shall be tried as with fire. If his works prove gold, silver, or precious stones, these shall be saved; but if they prove wood, hay, stubble, they will be consumed by fire.' Now, pardon the simile, but my snuff-box was wood, and it dissolves. I have wished, in such states that it had been golden. Some day I will outgrow all this and no more sign for earthly things."

Another spirit of different character tells his story. He was for a long time seemingly in darkness. His experience is truly wonderful. Space will not permit a detailed account here; therefore I will confine myself to the more striking portion, and that which bears most directly upon our subject.

He had been awakened from a state of utter indifference to that which is good and true. He had been endeavoring to "work out his own salvation"; and had made much progress, when he was apprised of the fact, that he would shortly be admitted into a college where he would be taught much. He gives an interesting description of his journey thither and reception which I will not tarry to recite.

After partaking of such refreshment as was given him on entering, and receiving an introduction to those in authority, he retires awhile and is recuperated by the respite. On awakening he is taken into the museum where he finds old relics of every description. Here his studies commence. On first inspection, the objects excited little more than curiosity. Presently, a psychometric sense comes to him, and with its aid, he reads the history of each object. Pictures of the past association and surroundings of the objects come before him, and to his astonishment he discovers they all have relation to his past.

After having studied in this department until he had gleaned the required lessons, he was taken into an art gallery. Here he beheld pictures of exquisite loveliness. These thrilled him beyond description. He studies them as works of art awhile. It was not long, however, before he perceived that these pictures were prophetic of his future, and portrayed his possibilities. Gradually these pictures seemed to be undergoing transformation. They became actual embodiments, filled with heavenly life. On looking towards the museum, he saw that the partition, that separated the art gallery from it, was dissolving, and in a short time had entirely disappeared. Then as he gazed in bewilderment, wondering what would happen next, he perceived that the apparently fossilized remains of the past were now animated and stood before him alive. The living

past and the living future were blended into the living now. The books had been opened, and he read them. The divinity within him passed sentence upon the record. The individual, not an assembled world, is the scene wherein the master hand "divideth the sheep from the goats," the chaff from the wheat.

Emanuel Swedenborg, in his memorable relations, relates the experiences of varied spirits who had entered the spiritual world with set theological notions of heaven and other matters of faith. He tells us, "that the Lord permits such to enter just such condition as they had imagined, and by long and painful experience prove for themselves the falsity of their ideas in relation to such things. The Methodist soon tired of his eternal love feast, the self-conscious saint soon wearied of everlasting repose, and others sigh for change when under the delusion that heaven is an eternity of worshipping God after an earthly fashion." Thus, the judgment comes to all, but in each case, it is in a form best adapted for their eternal welfare. In every instance it is an opening of "the books, and an unsealing of that inner book, which is the book of life, out of which all are judged."

Now is the judgment of this world, says Jesus. Emerson puts it somewhat in this form: "Philosophies, religious systems, old institutions, social usage, and domestic relations, have heard the sound of the trumpet and are rushing to judgment. Every day is a judgment day, every place is a judgment hall. To-day passes judgment upon yesterday. One generation passes sentence upon the preceding generations. At the close of a dispensation comes the judgment of that epoch."

In our individual experience we may trace the record of many a judgment. In listening to the burning words of some earnest preacher of righteousness we have in his voice heard the trumpet calling us to the bar of equity. We may have heard a little child lisping an evening prayer at its mother's knee, and in the words, "forgive us our trespasses as we forgive those who trespass against us," we have been condemned by the spirit of forgiveness for our unfaithfulness to it. On catching the sound of an old song, say, "Home Sweet Home," we have been melted to tears, and a thousand memories have crowded in upon our mind. We have thought of our disregard of maternal and paternal precepts and example, and again we are summoned to appear at the judgment seat. We see a human face, and it recalls infidelity or a broken promise; and before we are aware of it, we stand in the dock condemned.

Sooner or later we must confront ourselves with all that it involves. Shall we commence this process of self-examination now, or shall we defer it to some future day or other life? Think well. The atonement must be made. Would it not be wise to make all reparation here and now? By and by, those whom we have wronged will meet us face to face. They may have forgiven us; but we can not enjoy a sense of their forgiveness until we have righted the wrong. The law of retribution and the law of restitution are not voiceless, they cry aloud and demand recognition.

Happy is the man in whom the wheat has been separated from the chaff; the sheep from the goats, while on earth; for he shall have an abundant entrance into the immortal world, and every eye that beholds him, every voice which greets him, and every hand that clasps his, shall utter in look, word, and act, the familiar "well done," and bid him enter at once into the joys of the blessed, and the society of the angels.

(Written for the LIGHT OF TRUTH.)

### THE SPIRITUAL PHENOMENA.

OSCAR E. MAYES.

Whatever may have been the purpose of the higher powers in vouchsafing physical manifestation to the world, it is safe to assume that many valuable lessons, practically demonstrating scientific truths, may be learned by investigating the phenomena in a manner free from prejudice or conventional bias.

Most persons who have ever had the desire to make the most of their mortal existence, have at some time or other experienced a time when the down hill tendency of their physical environments has been suddenly reversed by a corresponding up-hill tendency, and it is frequently in the seance chamber that this turning point is most forcibly presented to the intuitive powers of the materialist, or the passive investigator.

Such has been the experience of the writer, and having always "lived in a glass house," it is not for the purpose of "throwing stones," but more for the purpose of briefly describing some of the things seen or experienced at the home of Mrs. N. D. Miller, of Los Angeles, Cal., that the following hastily prepared narrative is submitted.

Three years ago and more it was the privilege of the writer to attend a seance for materialization given by this medium, and it is both interesting and suggestive to recall that the phenomena presented then did not differ essentially from that witnessed one week since. It is suggestive in that it offers a rational basis upon which the continued success of this medium may be logically computed. The ranks of Spiritualism are constantly being swelled by accessions of neophytes from the conglomerate mass, and these finding Mrs. Miller's manifestations convincing and susceptible of no explanation on a material basis, are forced to recognize a turning point which reverses adverse conditions, after which they are ready to investigate the logical sequence of what they have witnessed, which is usually presented by itinerant media.

The character of the phenomena witnessed some few evenings since varied from full-form materialization to independent slate-writing, embracing most of the methods of communication usually observed on such occasions. That which was altogether inexplicable to the skeptic was the rapid and marvelously dextrous manner in which a chair was manipulated, being suspended in every conceivable position on the medium's arms, her hands being securely tied. To see a lady's right arm passed through the opening in the back of an ordinary chair, her left arm passing over it, and the hands tied in front, and then see the chair thrown to the middle of the room, the hands remaining intact, is a prob-

lem not readily solved by the average skeptic. And all in the twinkling of an eye.

A gentleman's coat was asked for, and being passed to the cabinet, it was only a few seconds when it was properly adjusted on the medium as a gentleman would wear it, her hands being still tied securely.

After this the garment was subject to some apparently very rough treatment, being placed on the medium wrong side out, vice versa, and every way imaginable with incredible rapidity, the hands being still tied. After a time the coat was formally returned to the owner, having been, with the assistance of a handkerchief, fashioned into a bundle resembling an infant of doubtful age, a proceeding which occasioned some mirth at the expense of the gentleman who, being a benighted fledgling with a fine sense of humor permeating his being, accepted the test as being entirely appropriate.

Amusing instances of cabinet spirits fully materialized, gliding swiftly out, in the rear of some sitter retreating from the cabinet, and occupying his seat to his intense horror and consternation were numerous.

The writer was one of a few who were taken into the cabinet to be what the attendant spirit termed "magnetized." It seemed to be full of materialized hands, for at least eight or ten could be distinctly felt on the person, and if there is any virtue in a promiscuous rapping, slapping, and tapping, at times more or less violent, then he was certainly magnetized.

This rapping tapping process could be plainly felt between the body and the arm, when the latter was held firmly to the former. Any fair-minded person will admit that it is simply impossible to pat the right side of the trunk with the left hand when the right arm is held firmly to the side. The arm itself might easily be subjected to such treatment when in such a position but the rapping would be felt on the arm and not on the body under the arm, as was experienced by the writer when in the cabinet. Perhaps the "subliminal consciousness" so ably advocated by some distinguished scientists may clearly explain the phenomena to the understanding of those sufficiently erudite. During the magnetizing process the arm, under or through which the treatment was given, seemed to be dematerialized or entirely done away with, which to us is a tenable theory. The investigator was then requested to examine the medium, who was found to be perfectly rigid and much shrunken in physical stature, bearing very little resemblance to her appearance before entering the cabinet. It was then announced that "Alfrancis," a cabinet control and a musician of some talent, would render popular selections on an accordion, which particular instrument bore very strong evidences of having seen long and arduous service in the hands of more or less competent performers. Naturally wheezy and of uncertain accentuation in the hands of a skilled mortal performer, an ability to extract perfect melody from such an imperfect mechanism was in itself an irrefragable test of spirit-power.

Many familiar airs were rendered in a manner which, to those of a partially evolved psychic nature, evidenced genuine talent on the part of the immortal musician.

These manifestations continued for two hours and more, the character of the phenomena, as well as the deportment of the medium, being such as to inspire feelings of respect and veneration. Other media come and go, but she remains an esteemed and respected citizen, placidly plodding her way, oblivious to adverse criticism or vituperative invective.

Among those who will endorse the above are the following reputable citizens: Mr. and Mrs. Ralston, Miss Rubie Ralston, and Mr. and Mrs. Ireland.

Written for the LIGHT OF TRUTH.

### The Absolute Proof of It.

BY J. A. WERTZ.

Spiritualism had its origin in what is known to-day as spiritual phenomena. At present we have the phenomena and the philosophy, the latter coming as a natural consequence after the discovery of the phenomena. There are Spiritualists who have never attended a seance, and know nothing whatever of the phenomena, as it is termed. Such persons arrive at the truth through the process of reasoning from cause to effect. They will tell you that it is the only religion which is in strict accord with man's ideas of justice and in harmony with the laws that govern the universe.

But there is another class of persons, far outnumbering the former, who are not satisfied with theories. They want facts—absolute proof that man has an immortal existence, that retains his identity after death, and that he is able to and does return to communicate with the living. When such proof is obtained—when the evidence is of such a character that there is no room for a doubt, the investigator becomes a Spiritualist. He will then devote the remainder of his life to telling his friends what he has learned, and how little he knew before he began his investigations.

It is not my purpose in this article to discuss Spiritualism from a philosophical standpoint. I simply desire to deal with facts as to the phenomena—facts which have come under my observation during the past three years while engaged in my investigation of the claims of Spiritualism.

It had been represented to me that Spiritualism could be proven—that the truth of it could be demonstrated as clearly as it was possible to demonstrate anything. I had my doubts about it. The whole thing seemed so unreal—so contrary to my ideas of materialism. To me the teachings of the Scriptures regarding the immortality of man were no proofs—that the mere beliefs in a future existence as entertained by those who wrote the Scriptures were common to nearly all the nations of the earth from time immemorial after all proved nothing. But I would investigate. I believed that I would be able to find the truth if there was any in this much-ridiculed religion. I wanted the truth—nothing more, nothing less. At length I attended a trumpet seance. It happened to be a great success. The conditions were favorable. The medium was placed

under strictly test conditions. That is to say, I held one hand and a friend, as much a skeptic as myself, held the other, making it impossible for the medium to manipulate the trumpet had she desired to do such a thing. We knew the moment the circle was formed that the medium could not talk through the trumpet unless we released her hands. As for the other members of the circle, they were personal friends, and would not attempt to perpetrate a fraud.

All received messages. Individually I was informed about things which I knew all about, and was also informed about some things which I did not know, but which I afterwards learned were true. I was satisfied that the medium did not personate the friends who came and talked to me through the trumpet, for they talked of things which the medium knew nothing about. Now, remember, these voices came through the trumpet, and since the medium could not have talked through this instrument without the freedom of her hands, the evidence in this case was very strong that the voices were those of spirits. But the proof was not absolute, although the next thing to it.

I began to get interested. Spiritualism was either false or true, and so far as I was concerned just then, I didn't know but what it might be the latter. Then I began a systematic course of investigation, and the more I investigated the more I knew—I will not say believed, for it is knowledge and not belief with those who know anything about Spiritualism—the more I wanted to know. This I am told is the experience of all earnest seekers after the truth. I have attended seances given under conditions when fraud would be impossible. I have witnessed manifestations which the medium with all the paraphernalia imaginable could not have produced by artificial means—in short, such manifestations as no man or woman might be able to produce even anything approaching them. I have attended seances where the medium knew but one language, and was not proficient in that particular one. During the seance as many as three languages were spoken between the guests and their spirit friends. One lady talked Welsh to her husband who died beyond the seas. She was the only Welsh-speaking lady in the room. She talked in the Welsh tongue with somebody who represented himself to be her husband. Who was that somebody? Was it the medium? Certainly not. She couldn't speak Welsh. Was it someone else in the circle? No; because there were no Welsh people in the room save the lady mentioned. Now, here is the proof of it, at least in this case. If this one instance does not prove that this lady conversed with her husband who had been dead many years, there is no use to try to prove anything. The lady and her spirit husband talked about matters—family affairs with which both were conversant, and of other matters which occurred in the lifetime of the husband in the home in far-off Wales. Spiritualism is a humbug, is it? Let us see further about this thing. Let us give the doubter something stronger. At a seance held in this city (Anderson, Ind.) bands of phosphorous paper were passed around the trumpet. The circle was formed, and the trumpet placed in the center. The phosphorous shone quite distinctly, which enabled the guests to locate the trumpet after the lights were extinguished. Pretty soon that trumpet shot up into the air and floated about for a moment. Next it approached the writer. "Can you raise that trumpet to the ceiling?" I asked. The spirit who had charge of it replied that he could. Instantly the trumpet was raised to the ceiling, striking the latter two or three times quite distinctly. All saw this, and these witnesses will file their affidavits, if necessary, to attest the truth of this statement. Who raised that trumpet to the ceiling? It was the work of no one in the circle, for all were joined together by their hands, making such a performance an impossibility. The same thing may be witnessed in any trumpet circle where phosphorous is used on the trumpet.

But here is another proof absolutely with no chance for doubt. The writer secured three pairs of slates and washed them in the presence of a witness. He also induced this witness to be present all the way through. We nailed these six slates together in three pairs, not myself and the medium, but myself and the witness mentioned. In each pair of slates notes were enclosed, addressed to friends in spirit life. The medium placed his hand on the pair which I and my friend held in our hands. He did this and nothing more. Presently there was a sound as if produced by writing. Then the slates were opened. There was a message from the relative addressed upon one of the slates. Her name was signed, and the message was in answer to questions contained in the note which had been enclosed in the slates. Who wrote that message? The medium? I can prove that he did nothing of the kind. It was just as much a message from the spirit that wrote it as if she had been alive in the flesh and wrote it.

I might enumerate fifty instances in which the evidence amounted to positive proof. If the skeptic can be convinced that the manifestations are not produced by the medium, then it is only a question of time when he becomes a Spiritualist, but I want to say that anybody may be able to learn that such notions are nonsense. First of all, arrange the seance so that there can be no opportunity for fraud. Let the seance be given under conditions by which fraud will be an impossibility. This done, the man or woman who is able to reason from cause to effect will readily see that something very remarkable has occurred provided the conditions have been favorable and the manifestations are of the usual character. But to persons who have not the ability just mentioned, even manifestations under the conditions named will fail to impress them. But then such persons would not amount to much as Spiritualists, even if converted.

Little Johnny had heard the minister exhorting his hearers to enter at the straight gate. A few moments later, when the contribution box was being passed around, he whispered, "Are they after the gate money?"—A. J.



## SPIRIT MESSAGES.

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, especially intended for our readers. The messages are given by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

## QUESTIONS AND ANSWERS.

Ques.—[T. F.] Is the sun a ball of fire, or a planet surrounded by an electric atmosphere, emitting electric rays, which are transformed into light after reaching our atmosphere? Do spirits visit other planets?

Ans.—The sun is both, the electricity being an effect of the terrible convulsions going on throughout the body material, though primarily drawing the principle of electricity from the spiritual atmosphere and converting it into electricity, so called. Friction is said to create electricity. The principle is only relatively correct, but may stand as the cause to those who know not of a spiritual realm of life energy. But friction is needed to attract the principle that generates electricity; or the mother principle, as it were. Man attracts the same to him by activity, whether physical or mental. The energetic man throws off more electricity than the indolent man does. But this electrical principle modifies in comparison to spiritual unfoldment, becoming more and more soothing with a turn to psychical or intelligent effects in place of the physical or material. So far the sun has but little spiritual effect on the planets, and, consequently, not open to intercourse for spirits generally, or those closely allied to material conditions, as most of those known as bodily controls are. Those higher spirits who are so positive to material influences as not to be affected by them, and who need not depend on spiritual affinity between heavenly bodies to be able to travel, need not go directly to obtain information concerning them. Their clairvoyant vision and psychometric powers are sufficiently unfolded to see what they wish to know without having to make a trip in person. But such are more solicitous about the spiritual welfare of man than to develop mediums for such inspirations. There are plenty of mortals now in your midst who know by psychometric delineation the state of the sun to their own satisfaction, but fear to give it out on account of criticisms that it may awaken. They may not have it exactly correct, but by soliciting replies from a number, you can obtain a pretty fair diagnosis from inference. Spirits visit planets on the same principle that they do the sun, though the ways and means are better; and especially is this the case during the perihelion of planets relative to one another. The light that illumines your atmosphere is an effect of the sun's electric rays on the same. If the sun emitted direct light—or rather, if the ether beyond your atmospheric influence were capable of being illuminated as that immediately surrounding planets, the whole of your solar space would be illuminated, and there would be no night beyond the earth's shadow. You would never know of suns or planets other than your own, and your moon would only be visible as it is during the day, with perhaps a little more force at night, so-called, or eve as it would be in fact. We believe there are some smaller solar systems where the entire space is illuminated on account of the same partaking of the nature of oxygen, hydrogen, nitrogen, and other ingredients in sufficient quantity to make up an atmosphere analogous to yours. The beings of these regions, of course, know nothing of astronomy, except what some sensitive may divine, as your sensitives often divine things that have no existence for the general mind. But we are not prepared to give you particulars on these subjects to-day. Probably the thought may attract influences that can help us on another occasion. We, as spirits, are much dependent for our information by inspiration as earth mediums are.

Ques.—[White Rose.] Is it not true that even though the medium be entranced by spirit guide or merely overshadowed that we seldom, if at all, receive the clear message of the exanimate spirit who communicates? And is this not true also of messages gotten through independent slate or automatic writing? Does not the message partake of the medium's mentality, not simply, as to words and expressions, but subject matter; and if so, how are we to distinguish our thought, *per se*, from that of the guiding intelligence? Do mediums ever receive a clear, perfect spirit message? You may sense my identity, and I ask this for the good of the readers as well as to receive the instruction of your own broad experience in these spiritual matters.

Ans.—Yes, it is true that spirit messages are more or less colored by the medium, but only in comparison to the set character of the same. Language, of course, will be the medium's, except in extraordinary cases, as that of Andrew Jackson Davis, where spirits used language and spoke of scientific facts unknown and incomprehensible to the medium in his normal state. In the majority of cases, however, the medium's impressions are tinted by the opinions of the sitters. In the presence of a strong, self-opinionated mortal, a medium is weak, and made so by the self-opinionated spirit attachments of the sitter—the latter overshadowing the spirit attending the medium. To distinguish your own thought from the spirit's is to note the suddenness with which new ideas spring upon you at times. New thoughts are not created like soap bubbles, but are an effect of logical reasoning. The conclusions you reach by this process are your own, and stand to your credit. But those that flash on you spontaneously are put there by somebody who lends them to you until you can claim them as your own by an understanding of them, and in turn have sent them forth for others' benefit—just as the spirit did who inspired you with them. Do mediums ever receive a clear, perfect message? Yes, to an extent. If not clear, you can easily make it so by cutting out the dross or that which is the medium's. There is bound to be some thoughts not belonging to the medium, or there is no message. A spirit sometimes needs a great deal of a medium's thought and word vocabulary to edge a few of his own ideas. The latter are

not the medium's. So, absolutely speaking, it is not the medium, but the spirit who does the unnecessary talking. Spirits are sometimes as much at fault as the medium, and the spirits who are communicating to a mortal draw on the latter for intelligent manifestations, the medium being only the automaton in the tripple alliance, or spiritual trinity—the law of communion. If the mortal is clear-headed, the spirit attending will aid the medium; if verbose, the medium will reflect it; if irritable, likewise; if deceptive, the medium becomes an unconscious liar. You can generally judge the sifter by what he or she gets from an unconscious or trance medium. The wonderful revelations made through Davis were an effect of scientific investigations and their attractions. The time will come when a man will be ashamed to say he can not get any truth out of mediums. They are your mirrors; that is all.

Ques.—[J. F. Huling.] Will typhus, typhoid, and similar diseases ever be brought under control without medicine?

Ans.—Yes, when people live in accord with spiritual teachings; that is, the moral philosophy that accompanies each religion—that of Buddhism being self-denial; of Confucianism and Judaism, benevolence; of Mohammedanism, temperance; of Christianity, charity or sympathy; and of Spiritualism, tolerance and self-culture. All these are based on love or forgetfulness of self. This state of mind not only cures, but lays the foundation for health to the generations to follow. But the cure must not be begun with the advent of the disease. It is too late then. Begin now, and you may escape it when the germ is in the air; or be only slightly affected by it—just enough to burn up the microbes in your blood and leave you positive to contagion in the future. All such diseases are germ diseases, but the affinity is in the human system. It is like seeking like. A pure arterial system can not take diseases of that nature. Small-pox is one of them. This, too, is only dangerous to those who are themselves contaminated, either by inheritance or present mode of living. Spirituality, however, is death to all contagion, and often proves a blessing to the one touched, because it is a house-cleaning for all the future. If practiced long enough it will purify its own physical system; and enable the practitioner to become a nurse for the sick, the highest mission of mortals, and that most rewarded by spiritual law.

Ques.—[G. B. Chaney, Ind.] Is there an unpardonable sin as spoken of in the Bible?

Ans.—In the earlier days of spirit inspiration people were not as tolerant as they are now-days, and spirits had to deal with them accordingly. Uncharity and vindictiveness, or the desire for revenge, is a complement of intolerance. Such people would not understand simple cause and effect with the possibility of redemption by reparation. Nor would they have accepted a god that was not in accordance with their measurement of life generally. Thus the spirit world pandered to their tastes, as well as to a need of the times, and held them in check by making certain evil or wicked deeds unpardonable sins—just as the children of to-day are sometimes frightened into submission by similar fables. But there is truth in it also, regarding "unpardonable" as a metaphor, or a word of relative meaning. If you have committed a wrong that results in a discord of spirit, and do nothing to free yourself from the suffering or remorse this occasions, you will find it to be "unpardonable" in fact, if that is to stand for relief. But if you undo the wrong; or, if this is beyond possibility, undertake a sacrifice that would be equal in force to the suffering caused another by your wrong act, you will outgrow the discord of soul or spirit, and thus obtain relief from the suffering caused thereby. You may rob a man of his heritage. He will suffer during earth-life, because of the loss. But you have created an absolute principle in your being, which begins to pain as you approach spirit life—a reciprocal suffering caused the other, which remains until outgrown by reparation or otherwise. Your victim is freed at death; your torment then begins, and will seem unpardonable in the beginning, from the fact that you hardly know which way to turn to make amends. Spirits suffering under these circumstances, too, may have given these inspirations, believing it true that sin was beyond reparation, and thus unpardonable. Live right and pure; be just and temperate; tolerant and unstained; forgiving and honorable; and life in spirit will be a joy—a blessing indeed—a reward unlooked for and unsolicited.

Ques.—[H. A. Laws.] As I am sitting for slate-writing, would it interfere to sit for table-tipping also?

Ans.—Not at all; one would most likely help the other in your case, to judge by the eagerness to sit, as it is displayed in your magnetism. It may be a spirit impression to do both. Follow it out, and unlooked-for results may be the outcome. Or it may be simply to try you in table-tipping, which, if it proves successful, may be the means of instructing you as probably needed for the other.

Ques.—[E. B. St. Louis.] I received many raps on articles of furniture, as well as on tin and chinaware. How do spirits produce these raps?

Ans.—You should have asked how they produce them through you; as the *modus operandi* varies according to the battery used, or the agency at hand to operate through. Spirits often rap without a mortal medium, finding the medium in old furniture, door-panels, door-sills, bedding, books, oil paintings, and other household paraphernalia. The best of rapping mediums are often at loss to know why their spirit friends can not rap. The opposite pole is wanting. Inferior mediums are sometimes surprised at unlooked-for results. The agency for a good connection is at hand. This agency may be composed of a single spirit, a combination of spirits, a wardrobe, a table, an old arm-chair, a bed, or a particular room or house. Or it may consist of a particular mortal, or a circle of select or harmonious friends. Some mediums get raps only on special occasions, as it takes very special combinations to make a positive and negative connection for rapping purposes. Objects much handled by mortals make good connecting points for rapping mediums. Sick-rooms, or those which have been closely protected from draft during mortal

occurency, thereby preventing the escape of magnetism, also make good connecting centers or batteries—whose principle may also be applied to furniture and inferences made accordingly. In rapping them the spirit touches the point or center upon which he has placed his battery or connecting wire—a magnetic one—and which can be moved from one good center to another, or to any part of the room desired, if the whole room is a battery or storehouse of magnetism. In touching a given point an immediate connection is made with the medium, or spirit acting as medium, or circle composing the mortal battery, drawing the force to the spirit or spirits operating with sufficient rapidity to cause a jar against or on the subject touched. The result is the well-known spirit rap.

Ques.—[W. S. S. Upland, Ind.] I frequently notice incidents that revive remembrances, apparently, of similar occurrences, though unable to recall them. What is your opinion?

Ans.—These are pictured images in the soul that have been engrained there, either by forgotten co-incidences of childhood, or made by reading, dreaming, studying art, and so forth. There is also a phase of mediumship—an interblending of psychometry and clairvoyance—which, upon rapport with an object, a person or an incident, brings a scene to the mind's eye simultaneously with the sensing of the cause within or behind the material. The interblending of the two phases or gifts, the effect of which resolves itself into thought, gives it a familiarity that makes it appear to be a remembrance of something seen before. Take your choice between the two.

Ques.—[G. W. G. Hancock Point, Me.] How does a spirit make the raps?

Ans.—By establishing a connection between a mortal medium or spirit closely allied to some mortal, and a given point near by, making some object well impregnated by human aura, the positive pole of the battery or telegraph thus formed. By a simple touch of the spirit on the other end a vibration or current from the mortal end to the spirit occurs, which results in the rap.

## SPIRIT MESSAGES.

Richard Poorman,

Of Colfax, Iowa: Good afternoon. Well, I declare, how surprised I am that this opportunity which I have longed for, has come at last, and I can voice my thoughts to those I love. Rachael, I am so glad that you have opened the door-way. It was a long time before you could be induced to do so, but since our beloved child has passed away you seem more anxious to hear from the unseen shore. Well, he is with me. I am with you, and so if he is with me, and I am with you, then we are together. Is this not true? And, when at times you sat alone in that hour of holy thought trying to analyze your own condition, I was right beside you, and when the dear boy came I was the one that received him on the spirit side of life. You felt then that the blow was harder than you could bear; you could not reason with yourself at all and thought that no more sunshine could ever enter into your life again. Then that kind friend, through the fullness of her love for you, invited you to go with her that bright day to a distant place, and you went. I came and communicated with you, and the weight seemed to pass away, and your heart grew lighter. I am happy, and I know you are happy because of the possibility of spirit communication. Good-by.

Richard Caffee,

From White Water, Kan.: Good afternoon friends. I am here this afternoon on a mission of love. I would reach out unto those who are near and dear to me upon the earth plane, and who are at this time becoming interested in that which pertains to the future. It has only been a few short years since they were all bound tightly in the chains, but through the forces of different conditions they have reached out beyond the chain limit and are now seeking the highest and grandest truths which are coming to them positively in one direction where they can have no doubt as to the genuineness of that which is given. Phoebe, I am here this afternoon, and I desire you to read this message and feel that it was in answer to the desire that you sent toward me, that I come. Yes, there has been changes since I passed away. You do not understand why these must be, but it is all well with you and Stephen. Elizabeth, do not oppose their making the change. I will try to impress you each day as just how to set under all conditions that may be around you. Helen sends a message of love also. Good-by.

Geo. W. Dwyer,

From Kansas City, Mo.: I am happy this afternoon to be able to voice a few words through your valuable paper to those I love. I know that it will bring to them much doubt, but may lead them to investigate still further this grand and beautiful philosophy. Henry, cast out of your mind all doubt and know that spirit communication is possible. If you receive anything that you can not understand, lay it aside, but hold fast to that which comes to you as true. Agnes is with me and so is brother Churl. Do not fear the opinion of others, for in the ranks of the Spiritualists you will find some of the finest and most intelligent people. I would like to have you take the *Arena*, for in it you will find good, substantial, scientific facts which will improve your mind and guide you into a safe harbor. From your affectionate brother.

Susanna Kauffman,

From Middleport, O.: I am very happy to come because I can come in this way to you, my dear children, and I am very grateful indeed to the friends here for opening to us this avenue whereby we may be able to give comfort to the loved ones. I have passed to a higher and brighter life, yet I am not far off as I had thought I would be from the ideas received while upon the earth plane. I am glad that it is as well with you as it is, for each one is trying to do that which is right, and trying to live true to himself and overcoming that which would be detrimental to them. Freddie, money is good in its way, but happiness is far better. Mary, I want you to still think of me as your mother and know that I can guard, guide, and protect you from the spirit side of life. This message is sent through the fullness of my spirit love. Good-by.

Chauncey R. Cook,

From West Hoboken, N. J.: Good afternoon, friends. It is possible for those who have passed under the water, out of the sight of mankind, to return. It is strange to me to do so, for I have not often tried to communicate with those who are related to me and who still live upon the earth, as you call it, but I found it necessary to comfort one who is near and dear to me at this time, and I feel by coming here it will be a comfort to her, for she will receive this communication. Emma, my dear wife, I am often with you in spirit, and I feel that our daughter will be better soon. Do not grieve because you can not go to her just at this time. I send my spirit love to each one of you, and I want our son Eddie to stay where he is a little while longer and by and by there will be a way opened for him which will be more agreeable to both of you. You perhaps may think I do not know, but I do.

Amos Huntington,

From Chelsea, Iowa: Good afternoon, dear friends. I am glad to be with you. I have often wondered if it would be possible for me to present myself in this manner to you, and I am more than grateful that I am able to do it. I desire to send a message to those who are near and dear to me, especially to Elizabeth. I want her to know that I am often with her and am very glad indeed that she is beginning to understand a little more about that which pertains to spirit communication. Harvey is with me and also joins in sending love to each and every one of you. Hoping that I will be able to come again soon, I will now say good-by.

Wm. R. Meeker,

From Sugar Ridge, O.: I desire to send a love message to those who are near and dear to me by the tie of nature. I have not been very long on the spirit side of life, but since I have passed over, two other dear ones have come to me, and we all join in bringing love to those who still linger upon the earth plane. I would like George to know that I am always with him. I would also like to have Franklin know that each and every spirit that is liberated from the material body can return and hold communication with them. I join now in sending love to all and also to the many friends who knew me.

Loria Mills,

From Quincy, Ill.: I desire to send my spirit greetings to the loved of earth, and I want those who are near and dear to me to know that I am happy on the spirit side of life. I passed over not long since, but am enabled to return through the great love of my mamma and all of the loved ones. I know I was young when I passed away, but still I am happy and desire the dear friends who knew me in the Far West to know that I am often with them. I am glad I knew a little about Spiritualism before I passed over. Accept my love and think of me as your friend and companion. I am happy on the spirit side. Good-by.

Timothy Lee,

From Richmond, Va.: Well, I am glad to come this afternoon, as I come for a purpose. I did think I was not going to get in at this time. I want to send this message to Caroline Lewis, of Roanoke, Va. I want her to know that Tim is all right and that he has burst his shell and came out blooming, that is, I came out on the right side of life. I did not think that I would know very much after I was put down in the tomb, but when I burst the shell, I mean the shell of ignorance, I came out in the full bloom of knowledge. I do not mean that I know all, but I know that I can live as a spirit. That will be gratifying to you, Caroline, because of the many conversations we have had on the subject.

Charles R. Hunter,

From Lewisburg, Ky.: Dear friends, I desire to send this communication to my wife and mother. I am happy to-day and feel to rejoice in spirit because of this truth. I did not understand it while upon the earth plane, but to-day, although not out, I might say, of the earth plane, yet I come closely in spirit to the ones who are sitting to receive communications, and doing so I feel grateful to them for permitting me to come. There were many things in my life that caused many to misunderstand me, but I know, my loved ones, that you knew me and will rejoice with me to-day when I say I am happy and progressing on the spirit side. The power that I have always said would finally be the mighty power on this side of life, (I mean the electric forces which I studied long to comprehend) I still feel that they will be the mighty forces which shall rule all the motor powers in the by and by. I was very fond of machinery of all kinds and am still trying to penetrate in all that will be of benefit to mankind. I have not lost interest in anything pertaining to those I love or that which will be of use and benefit to mankind. Your affectionate husband.

Charles Stevens,

I bring love to the dear ones, five in number, who still linger upon the earth plane. Herman, Elizabeth, and myself are all together. We want you to feel at rest within your soul and know that we guide you and direct you wherever you go. There is no death but there is a higher birth when we are freed from the conditions of earth. We come to guide, and cheer you and fear not. This is one of the many messages we will endeavor to give you. From your loving brother. North Adams, Mich.

## VERIFICATIONS.

(To the Editor for the LIGHT OF TRUTH.)

I see in the Message Department of October 28 a message from Besty Ann Bronnenberg. She is my spirit wife. The names she speaks of are all correct. Jacob is my brother, Elizabeth my sister, Girty my daughter by my last wife, Maggie my niece, Jessie is the daughter of one of my nearest neighbors. I thank the medium and the kind angels for sending us those messages to help us on our way. I also see in the same number a message from Jessie McMullen that I also recognized. We were intimate friends for some forty years. He was not a Spiritualist, but an Infidel. He has been on the other side about twenty years. CARROL BRONNENBERG.

Written for the LIGHT OF TRUTH.

## A Tribute to Maternity.

EDWIN KING LEVY HURDUT.

I have viewed the lofty mountains  
With their crown of crystal snow.  
I have mused upon the sunset  
In the evening's crimson glow.  
I have gazed on waving grain-fields  
Where the light and shadows chase.  
But in beauty naught can rival  
The sweet smile on mother's face.

I have heard the gentle ring-dove  
Cooling softly to his mate.  
I have watched the youthful lovers  
Trying at the orchard gate.  
Seen the father greet his children  
With the tenderest caress,  
But the love that naught may sever  
Lies enshrined in mother's breast.

When the mocking bird was singing  
I have listened with delight,  
And have caught sweet strains of music  
Wafted on the breath of night.  
I have heard the mighty organ  
Bid the soul of man rejoice,  
But no melody has touched me  
Like my mother's gentle voice.

I have read the fabled story  
Of Aladdin's countless gems.  
Priceless jewels glow and sparkle  
In the royal diadems.  
Wealth of vanished kings and empires  
Is a theme that never grows old.  
But whose pen shall write the value  
Of the mother's heart of gold?

Written for the LIGHT OF TRUTH.

## EDGAR ALLEN POE.

WHITE ROSE.

While one is persuaded to believe much that is said in the *Dial's* criticism of Poe's works by John Burroughs, especially its estimate among men of letters, yet may we not believe that both Mr. Gossett and the *Dial's* judgment and estimate contain truth, but not the whole truth? Poe can not be classed with popular American poets, such as this century produced. He was a unique genius, a man swayed by psychic forces, which, to a large extent, befogged his spiritual vision and insight, and necessitated a dreary, melancholy state of mentality, from which crept the shadowy forms and seemingly soulless words at times that gave his poems a sinister and foreboding character. Poe was and is misunderstood. So was and is his messages—yet shall we discard the pearl because found in a rough shell, or the lily because floating amid the slime? Yet Poe's poems have a value, not simply as a matter of art, but a matter of conscience. And if the latter value, then, though he wrote like an angel, had the brilliancy of poetic inspiration that made Byron the greatest lyric poet of the world, that fact adds lustre and value to his poetry. I fear that Poe has been and still is the object of scorn and condemnation by those who class him as a man among the drunkards and libertines of the world. Yet I, for one, maintain and can give evidence to that effect, that Poe was and still is unjustly maligned by his contemporaries in art and the enjoyment of such art. Poe was not only rarely gifted and inspired as a poet, but he was a caustic subject to what is known in common usage as the trance. And he had no control over it. This state would seize him when unware, on the street or in the office, wherever he chanced to be, and it became the "Raven" of his soul—the nightmare of his sleeping and waking. Is there any wonder that his thought is so gloomy since it was baptized in this seemingly sepulchral atmosphere—and yet conscious, his whole moral and spiritual being rises up to martyrdom against this tapping at his door. And I believe that had this generation eyes to see, and a spiritual understanding and perception to read between the lines of his otherwise exquisite poems, it would find Poe the man, if not the genius, buried as some giant Enceladus beneath a load and burden of responsibility, which shift and turn as he may he could not throw off. And his poems, though chilled by his helplessness and by his broken spirit that sought in mysticism, idealism, or, if you prefer, in another state of being, redress for these seeming ills to which his flesh was heir, or, as they have ever been, songs of the nightingale, when his eyes are pierced out, asking, begging, imploring for one hope, one star, one angel-token from the Stygian shore. And that "nevermore" was all Poe got for his battle—so far as the story runs—yet we believe that when the thin veil was removed at death he awoke to a consciousness of life, whereas in life he seemed to have but a consciousness of impending, overwhelming, overshadowing death. The fruit of a life, invited by his psychic condition—that of catalepsy—is plucked from his poems, is a study for moralists and men, and who will say that such fruit, though bitter, is not also for the healing of the nations?

It is now stated that Mr. Geary introduced his bill in August, which is known as the Geary Act, at the instigation of the Roman Catholic authorities, who thought in this way to strike a blow at American missionaries, it being asserted that all the Romish missionaries in China are from the countries of Europe. Some recent developments lend force to this statement. When it was asserted that the enforcement of his act would be likely to bring retaliation on the part of China, Mr. Geary proposed that the "American missionaries be required to come home on penalty of protection being withdrawn after one year." No further move on Mr. Geary's part is necessary to show the monkey which is using him as a cat's paw.—*Boston Investigator*.

Those Protestants who have been indulging a hope that Roman Catholics in the United States were about to become hopelessly divided over the school question and the Corrigan-Satolli imbroglio, would better learn to depend on correct principles rather than on factional disputes among their enemies. The monsignor and archbishop have settled their differences, and the worm that was to have eaten the Romish gourd in the United States is dead. Rome is fast sapping the bulwarks of American liberty, and thousands of so-called Protestants, "degenerate sons of noble fathers," are giving her active aid and sympathy.—*American Sentinel*.



# LIGHT OF TRUTH.

In every Sunday by  
C. C. STOWELL.  
Room 7, 206 Race St., Cincinnati, O.

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Cincinnati, SATURDAY, NOVEMBER 18, 1893

The *Light of Truth* cannot well undertake to reach the property of its subscribers, and it is not necessary to get receipts on postal bank's drafts. To do so would be to get receipts on postal bank's drafts. To do so would be to get receipts on postal bank's drafts. To do so would be to get receipts on postal bank's drafts.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their new address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week as the *Light of Truth* goes to press every Tuesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done,  
To the humblest and the meekest, 'neath the all-beholding sun,  
That wrong is also done to us; and they are slaves must base  
Whose love of right is for themselves, and not for all their race."  
—JAMES RUSSELL LOWELL.

## THE NEW EDUCATION.

A New York monthly, taking the name we have placed over this article, brings in its September number a paper read before the College of Preceptors, Cambridge, entitled "Creativeness; or, Self-Activity as a Means of Education."

The author, H. C. Bowen, starts out to say that Creativeness, the psychological meaning of which is not always clearly understood, is far too limited in its application—a principle which may be applied to all school subjects, and which, when applied, proves useful and suggestive. In other words, to teach by the inductive or intuitive method—"to call into play certain activities in our pupils. The learner has to be induced to take in, to master or assimilate and retain what is taken in, and to give out—to give expression to—what he has learnt."

The writer then criticises the present cramming process of educating children by saying: "The whole desire of some would seem to be to induce the pupil to take in as much information as possible, caring little apparently what becomes of it afterwards, provided it is retained for a while, and grudging the time spent on giving it out. Others again are not occupied with the pupil's giving out his information; not, however, as being in itself a valuable means of education when rightly dealt with, but simply as a test of how much information has been acquired and retained. Such begin their educational plans by sketching the scheme of an examination." (Tickling the vanity of parents—inciting the young to vie for medals—resulting in doctors' bills—often in undertakers' expenses—and closing with the gratification of having a smart child, but dead, while the dull boys, who having been criticised, have retained their vigor, reached manhood safely, educated themselves later by the *progressive method*, and are a pride to their parents as *live entities*.) It is against this old method that we have been protesting for the last ten years. Now comes *The New Education*, and takes up the thread on the principles alluded to. Continuing the subject the author says:

Both content with mere retention, ignoring assimilation, and making it a great point that the information shall be given out in the exact (orthodox) form in which it was taken in, without even a change of words—a young learner loses all trace of himself in what he gives out. And yet it is precisely this personal participation which is of the highest importance in the conversion of information into what we call knowledge.

Information becomes knowledge when it has been taken in and placed in its right relation to what the learner already knows; when he has mastered its meaning, and realized its bearing on other facts and things; when, in short, he understands it in such way as to be able to put it to its simple natural use. The history of the growth of human knowledge has been the history of growth in the comprehension of the relation between facts and between things, based on careful observation and experiment. We teachers should therefore remember that we have to make clear, establish, and maintain these relations, if we wish to produce understanding. To produce this result there is no better plan than inducing the learner to make use himself of what he has acquired. In this way we at least re-arouse attention, and re-ignite interest, on which attention so largely depends.

Further on the author says that by the process of taking in, assimilating, and expressing, the child's self is called into action, and thereby his whole being is developed. In spiritualistic parlance he becomes an individualized free thinker—not enslaved by an orthodox educational discipline—and therefore broad-minded, tolerant, true to himself, and the kind of citizen we need to stand by the Constitution, build upon its principles, follow in the van of mental progress, and assimilate genius with inspiration, only made possible under such conditions. At the close he says: "In the lower and middle forms of our schools, we have far too much book-learning and mere wordiness, and far too little genuine self-activity." To which we add: At the sacrifice of genius.

The paper also has other articles bearing on the same lines of reform. In its editorial notes it denounces the "commercial greed as embodied in the salaried agents of manufacturers of school-books," which may cause reflection in those who order a change in our public school curriculum occasionally solely to aid such sharks, with a ten per cent. commission for themselves.

In all, it is a hopeful sign for our future school children, and we trust it will not fall of its mission.

## After Congress—What?

Congress has adjourned. For this the people ought to be devoutly thankful, and if any reason in the nature of things exists for President Cleveland to appoint a day of thanksgiving the burden of the song of relief from the senseless gas explosion in Washington ought to furnish it, and the refrain ought to reach the "Throne of Grace." For nearly three months Congress has wrestled with the question of the country's disaster, and leaves the child vanquished and the people are left at the mercy of the money power, their hands tied, and their patrimony passing before their strained eyes into the clutches of plutocracy and mammon. The effect of the repeal of the purchasing clause of the Sherman act, so-called, renders silver as money a mere credit medal to fast only as it can be redeemed in gold. Gold is the standard, and this is what the English and American banks and money-lenders have fought for. In order to enhance the value of gold, silver must be demonetized. Thus we have \$1,000,000,000 of paper and silver now in circulation, resting on \$100,000,000 of gold coin, and \$50,000,000 of gold bullion available for redemption. In order to offset the deficiency in gold collateral it is now proposed to issue more United States bonds and buy more gold to strengthen the treasury reserve. This will give the banks a chance to use the bonds drawing interest and issue their bank-notes also drawing interest, and the people can pay it all.

The gold power and Federal patronage have prostituted the Senate and made it the tool of executive dictation. Wall Street and the national banks are more puissant than the combined power of the whole people exercised as it is in the machinery of utilizing the parings of the political apple.

At no time since the infamy of 1873 has the gold power been so flagrantly and wantonly foisted in the faces of the people as in the events which characterized the recent Congress. It is to be hoped that the Spiritualists and Liberals of this country will become sufficiently awakened by these events to throw off the yoke and stand out with the few unpurchasable defenders of honest money and honest politics, and rid the realm of public life of the intriguers and cat-paws who are loading the country with disgrace and poverty.

If the men who know that our institutions are in danger of subversion would quit placing their faith in the politicians who use public office as a private trust, and cease voting for men who are leagued with the money power, they could control the balance and formulate a policy that would bring about a better state of affairs. Where will these men be found in the next national struggle?

## The Faribault System in the Pittsburg Schools.

Trouble is feared in that sweet-scented cloister of puritanical notions called Pittsburg, by an attempt to introduce the Faribault system in some of the public schools. It appears that four nuns were elected as teachers, and the various patriotic organizations are protesting against the installation of the shorn and hooded females. To add to the muss one priest refused to allow the city physician to vaccinate the four hundred pupils of his parochial school. In this the priest did a good thing, but not from a motive of conscience regarding the evil of vaccination.

By the way, what are the Spiritualists of Pittsburg doing, if anything, in the way of protesting against the shameful state of affairs in that city? We understand they have a "church" there, and certainly they ought to be heard on those measures which are being introduced and have already become laws whereby their city is known throughout the country as a shining light of puritanical customs which were supposed to have become obsolete long ago. Now that we have a National Organization the Spiritualists should make themselves known and heard on these topics, and in no uncertain manner. The *Light of Truth* will be glad to know that the friends of Spiritualism in Pittsburg are up and doing. It is reported that committees represent one hundred lodges of various patriotic orders in the country were to wait upon the city school superintendent and protest against the introduction of the Faribault system. Were the Spiritualists of Pittsburg represented in this protest? If not, why not?

## A Warning to American Catholics.

Jesuits claim to seek America in order to enjoy its hospitality and religious tolerance. Of late years, however, there seems to have been a marked inclination to abuse that hospitality and tolerance by securing all the offices possible for Catholics and absolutely displacing Protestants where possible. We are sure the latter never made any discrimination in religion when a man was needed for his services, until it was taught them by Catholics.

If such an organization as the A. P. A. has sprung into existence to counteract this policy we do not wonder. The Chinese, Mohammedans, Jews, or any other religious sect would meet with the same opposition were they to manifest such a spirit in the midst of a people who know no religion in citizenship.

Catholicism is not regarded as a religion when it becomes tainted by a policy not down in the moral code of American citizenship, which means the carrying out of the United States Constitution in spirit as well as in letter. The American spirit will tolerate no such intrigue—no such foreign principle within the domain of the Stars and Stripes, and those who make the attempt are ignorant of the temper of the average United States citizen. The intrigue worked smoothly along without protest, because the American is naturally tolerant—not believing that it could take root under his skies. But when the heaven begins to manifest through the Catholic youth it tells a tale of treachery and so-called Jesuitism that can not be longer tolerated, and which needs prompt attention from a vigorous opposition.

The rising generation may be perfectly guileless

of the fact that it is doing right but right. It has been so taught, and now have a lesson to learn. If they become the innocent victims of an unscrupulous persecution, they have only their elders to blame—excepting perhaps those of American birth and rearing, who, in numerous instances, seem inclined to be American in their Catholicism, or inclined to establish an American Church with a Catholic foundation, as the Episcopal Church in England was founded. Under these circumstances we may be tempted to regard their policy as classlessness simply, which is found more or less in all sects, and which finds its birth in a sort of fellow feeling for being of one faith.

But under all other circumstances it is un-American, and not in accord with American principles. There is still time to reconsider or retract, and thereby regain the confidence of the whole people. But once this is broken, a hope of ever re-establishing any tolerance for Roman Catholicism in America is at an end. American Catholics should bear this well in mind.

## Then an Earthquake, Now a Tidal Wave.

The election in 1892 of Cleveland and both Houses of Congress was ever after designated a political earthquake. All politicians could easily give an explanation of how it came about, but few, very few, got at its real significance. It meant that *unrest* pervaded all classes; that a change could be no worse than existing conditions; that the farther we receded from the Civil War, in that ratio party fealty relaxed. Since the earthquake the condition of the masses has not improved. High tariff or low tariff, it matters not; all are sophisms. Wealth continues to centralize in the hands of the few, while the many can show more hands seeking labor, year, the bare right to exist.

After a year of wandering in the dark the voter returns to the old panacea, to wit: a change; and as a result, in 1893, according to the daily press, we have a *tidal wave*, and everywhere the Republicans are victorious. The pendulum will continue to swing in that direction until 1896, when the Republicans will sweep into power only to disappoint the masses; to be followed by a complete revolution of all the parties in 1900.

The duty of Spiritualism is to see its teachings practically adopted in the great reformation of 1900. We must educate, we must educate. Help the *Light of Truth* to reach more and more of the people.

## The Mockery of Thanksgiving.

Three million idle men tramping the country, factories shut down, banks going to the wall, business paralyzed, wives and mothers selling their bodies for bread, families being turned out of their homes because they can not pay rent, beggars jostling millionaires on the sidewalks, both classes being thieves upon the bounty of labor, poor-houses glutted and starvation staring myriads in the face, while the President issues the annual stereotype of hypocrisy appointing the 30th day of the present month a day of thanksgiving, and calls on the people: "On that day let us forego our ordinary work and employments and assemble in our usual places of worship where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace."

We suppose the President is sincere, but if a wanderer from another planet should witness the scene we doubt if he would credit much wisdom or consistency to it.

The whole procedure is the very antithesis of the condition it is designed to commemorate, and is as sadly out of place as a rose in a bed of thistles. Employment, prosperity, security, a sufficiency that shall satisfy their needs, these are some of the requirements of the people, not thanks, nor Thrones of Grace, nor mildewed sermons.

## Lucy Stone.

Few women have done more for their sex than Lucy Stone. She has gone to her reward and her new activities. Her biographer must needs be well equipped to do her life and services in the cause of women's emancipation justice. Her best monument is reared in the love and gratitude of a suffering people. She belonged to the scorned minority, they who have ever drank the hemlock and while their bodies were tortured, looked upon their coming apotheosis. Happily, she lived long enough to witness many triumphs of the cause she loved, and now from a loftier peak she views the landscape o'er and takes unto herself the reward of her effort.

## A Spiritual Proclamation.

The National Spiritualists' Association through its Board of Directors has fixed upon a day for a "National Spiritual Jubilee," notice of which appears elsewhere in this paper. To us this seems well timed, and should be a glorious day throughout the continent.

Our past experience has taught us that it matters not how much we may wish for its success it all depends upon how the general observance of the day strikes the great body of Spiritualists. Our columns are open to short accounts from every locality on the progress being made toward making the "National Spiritual Jubilee" a grand success.

## Entirely Consistent.

Bud Stone, the man under conviction for the slaughter of the Wratten family, expresses no regret for the crime except that when he dies he can not meet his victims in heaven because he sent them out of the world unprepared. Of course he expects to get through all right, and there are many who think he is a monomaniac and insist on his insanity. They need not think so, however, on the score of his felicitous expressions about the hereafter. In this he is perfectly sane, and is a live example of the teachings of standard orthodoxy and the monumental assurance engendered thereby.

General A. J. Wagner, President of the American Spiritual League, has issued an address to the members of that body, a portion of which contains the meat of the political reform egg. We reproduce it with the hope that it may reach the puzzled minds of the country upon the recent silver legislation, and make them see the necessity for united action in the coming struggle, for the money question has not been settled by the repeal of the Sherman law. General Wagner says:

"The remedy must be sought at the ballot box. Elect every candidate for legislative office, and pledge every candidate for Congress to work and vote for the restoration of the constitutional standard of money with the coinage of both metals, without discrimination against either, and the issue and control of the paper money by the government of the United States. Retire every representative who has been unfaithful to his trust and elect only true and tried men to represent your interest in the great struggle now before us."

Like Barquo's ghost the *Light of Truth* will not down, nor remain dead after having been killed—or supposed to have been—a number of times. Nor is she destined to die by the will of a single mortal who may be actuated by jealousy to kill her. A higher power than mortal's is doing our battling. So beware!

## A JUBILEE FOR SPIRITUALISTS.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, Dec. 17, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day, to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

10:30—Song service.

11—An address of five minutes by the oldest Spiritualist in the society.

11:15—Response five minutes by one of the children of the society.

11:40—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscriptions or cash for this important work, emphasizing the fact that no copy is to cost more than 25 cents, and that only a limited number will be printed.

11:30—Exercises by the children, consisting of songs, recitations, readings, etc.

12:30—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p. m.—Dinner or lunch, to be followed by toasts and responses.

Toast No. 1.—The National Association.

The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toast No. 2.—The Progress of Spiritualism.

Toast No. 3.—Our Old Workers.

Toast No. 4.—The Rochester Knockings.

Toast No. 5.—Children of Spiritualists in Spiritualism.

Toast No. 6.—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

7:30—Vesper Service—Songs, brief addresses readings, etc.

9:00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association their kindest and best thoughts a mighty power for good will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Oulna, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Oulna" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book, "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."

## New York Notes.

Lyman C. Howe delivered two excellent lectures in Carnegie Music Hall on Sunday, November 13th, to very appreciative audiences. Mr. Howe is one of our best trance speakers. The lectures were inspired by his organism as rational and reverent. It is to be regretted that such inspiration does not reach a much larger audience through the public press. The utterances of Mr. Talbidge are flashed along the telegraph wires of this country and thereby reach hundreds of thousands, surely it is not for their profundity. Let humanity once feel the vital throbs of our philosophy and see in it an expression of its secret longings, realized, and on the wings of lightning the inspired words of our gifted speakers shall travel to the end of the earth.

We hope Mr. Howe's visit to this city will be a most pleasant one to himself, and we are sure from our knowledge of him, that it will be profitable to those who are privileged to sit under his inspiration.

The afternoon meeting was larger than ever! Mr. Howe addressed the meeting. Mrs. M. E. Williams gave many excellent tests. Miss L. M. Moss read photographs, and Mrs. Florence White described spirit friends. Mr. Harlow Davis gave some of his doubt dispelling evidences of spirit return. Mrs. Henderson psychometrized articles. These afternoon meetings meet a general want, and give the public an insight into the phenomena of Spiritualism. Hundreds of people get their first awakening to the light of spirit communion at these meetings. Mr. Henry J. Newton tries to obtain the best available mediumistic talent to present the phenomena on these occasions. Unlike the mediums meeting in general where any body comes forward voluntarily, this meeting puts only such media to the front as the president sees fit and proper.

Rev. Dr. Eaton, Universalist minister of this city, preached a sermon on Spiritualism. Sunday evening, November 13th. The expression was sympathetic and the facts claimed generously admitted. One would judge, however, that Dr. Eaton had not enjoyed any actual experiences in the domain of Spiritualistic phenomena, for his statements were second-hand information and such as the history of our movement presents to the public.

We are glad to see this friendly attitude on the part of the Rev. Eaton, and we earnestly trust his sympathy may grow stronger, until personal contact with the truths of Spiritualism shall give to his preaching a vitality which nothing short of spiritual demonstration can give.

The Theosophical Society recently discussed the question of spirit communion. It is amusing to observe how laboriously these people work to show the impossibility, or the undesirability of communion with the dead. Astral shells, bodies of desire, and the like are called in to account for the phenomena of Spiritualism, which they can not repudiate because so well established. Their explanations are more difficult of belief than the thing they seek to explain away. Strange to say, they make larger demands upon the credulity of mankind and offer less evidence to substantiate them than Modern Spiritualism. We do not object to elementaries and elementals, if they exist, but we want their existence proven. We do not question the hidden potentialities of the soul and their indefinite development while the psychic entity is incarnate, but when such marvelous claims are made in behalf of adeptship, it is unfortunate that these brethren are located in Tibet, where European or American investigators can not enter to verify these enormous pretensions.

The confusion of thought, the inexperience of these people in the realm of Spiritualistic manifestations, disqualify them for rational discussion of the subject.

Some Theosophists affirm the possibility of spirit return, but they say it interrupts the Devachanic rest and mars the sweet dream of that state by bringing to the foreground of consciousness the grotesque memories of earth and confronting the Devachanic with the prosaic condition of external life instead of permitting the uninterrupted poesy of the subjective life to flow peacefully on for a cycle. Others deny the possibility of spirit communion altogether. The phenomena of Spiritualism is made to bolster up oriental theories and fancies.

It is not without significance that early Christianity was vitiated by its contact with Orientalism and that our movement must needs confront its metaphysics and occult claims. Shall we learn through past experience to be strengthened by an encounter, or shall we like the early Christians be plunged into a bewildering chaos? We need clear thinking. Words must stand for things. Facts must mould our theories and not theories dwarf or distort our facts. We want scientific sunlight and not such philosophical moonshine. All light is grateful whether it comes from the East or West, but let there be light, not illusion!

Our other meetings are doing their good work. A host of mediums are scattering the seed of the spirit, and one day the fields shall appear like a sea of gold whose shores are forever caressed by heaven's eternal wealth. CORRESPONDENT.

A quiet but interesting wedding was celebrated Sunday morning, November 13th, at 245 East Fourteenth street, New York, the contracting parties being Mr. David Hogg and Miss E. C. Sylvester. The ceremony was performed by the Rev. Harlow Davis, the bride being given away by Theo. F. Price. Miss Sylvester is well known in New York and Brooklyn as a fine test medium and it is with pleasure we learn that she will have the hearty co-operation of her husband in the continuance of her public work as an instrument for the unseen forces. May the spirit world bless and guide them in the earnest wish of their many friends.

Harlow Davis and Theo. F. Price have discontinued the Sunday evening seances at their parlors, 245 East Fourteenth street, New York, as it was found impossible to accommodate the number wishing to attend. At their last seance upwards of fifty were unable to gain admission. Consequently the meetings will hereafter be held at Spencer Hall, 114 West Fourteenth street, New York. Harlow Davis will give platform tests every Sunday evening.

LIGHT OF TRUTH on sale.

## All Creeds and Sects.

UNIQUE VOLUME CONTAINING THE HISTORY OF THE WORLD'S PARLIAMENT OF RELIGIONS.

The greatest living leaders in the schools of religious thought contributed to the proceedings of the World's Parliament of Religions, lately held in Chicago. Representatives were present from every considerable denomination, sect and creed, including the Roman Catholic, Protestant Episcopal (both English and American Churches), Baptist, Presbyterian, Jewish, Lutheran, Greek Bulgarian, Nestorian, Armenian, Buddhist, Sinto, Confucian, Parsee, Hindu, Brahmin, Mohammedan, Methodist, Friends, Universalist, Unitarian, Congregational, Swedenborgian, and many others. Each was represented at the parliament by one or more of its leaders and these men delivered short but carefully prepared sketches of their respective faiths, what they are and what they have done for the world.

As such a congress was never before held in the history of the world, so the record of the congress constitutes a volume at once unique and of incalculable value to clergymen and laymen alike, being in a measure a compendium of the religious history of humanity. We are happy in being able to place this volume profusely and handsomely illustrated with portraits of the principal delegates, within easy reach of our readers. See advertisement on page 5.



COLLEGE SANITARIUM,  
FAIRMOUNT, CINCINNATI, OHIO.



free with the aid of spirit power. Dr. S. S. Williams  
Lake Geneva, Wis.







## LOCALS AND PERSONALS.

—See advertisement of "Mine Host's Daughter."

—Oscar A. Edgerly's address for November is 36 South Williams Street, Dayton, O.

—Judge Jonathan G. Wait, the most prominent Spiritualist of Sturgis, Mich., passed to higher life on the 24th ult.

—Mr. Maggie Waite, lecturer and platform test medium, can be addressed at 31 Fell street, San Francisco, Cal.

—On the "Democracy of Death," Willard J. Hull, on the 14th inst., delivered a remarkable lecture at Columbus, O. The fact that the Columbus Press had nearly a column synopsis on it proves its taking nature.

—The "Constitution and By-laws of the Spiritual, Educational, and Protective Union" is out in pamphlet form. It is neatly printed, and will serve as a reminder to its members until the annual meeting in August next.

—Miss Jackson speaks in Louisville, Ky., for November, and in Dayton, O., for December. She will remain in Cincinnati the first three months of 1894, and will be ready for outside engagements, beginning April 1st. Her address is always Cincinnati, O., care LIGHT OF TRUTH.

—"The time will come when a man will be ashamed to say that he can not get any truth out of mediums. They are your mirrors, that is all." Thus closes an answer in today's question department. It is very suggestive and should cause some people to do a little serious thinking.

—Mrs. S. C. Scovell, who gives public test seances and lectures every Sunday at 2:30 and 7:30 p. m., at 11 N. Ada street, Chicago, is open for engagements in any part of the country. She is said to be equal to the best of platform test mediums. Address her at 87 S. Margaret street, Chicago.

—Anyone who has subscribed for the lecture of Willard J. Hull, entitled "God, the Constitution, and the National Reform Association," delivered at Cassadaga Camp, and has not received copies of the same, will please notify the undersigned, who will forward them at once.—M. E. Caldwell, P. O. Box 449, Philadelphia, Penn.

—A supper and social will be given by the Society of Union Spiritualists, at G. A. Hall, 115 West Sixth street, Thanksgiving Eve, Wednesday Evening, November 24, 1893. Tickets for the supper and social, 25 cents; children, 15 cents. Supper from 6 to 8; social from 8 to 11 o'clock. Dancing and music will be under the direction of Mrs. M. A. Ross.

—Mrs. F. Mayer, late of 100 East Seventy-eighth street, New York, independent slate-writer, psychometrist and test medium, has removed to her new and more commodious parlors, 157 East Forty-seventh street, where she will be glad to receive her old friends and patrons; also any honest and sincere skeptic and investigator in the truth of Spiritualism.

—"The World's Fair is a thing of the past, but the book of the fair still lives, and will live forever. It is a work of art, compatible with the highest that can be achieved in lithograph fields. The book contains illustrations of everything that was of interest at the great fair, with full description and instructive comment. For particulars address: The Bancroft Company, Auditorium building, Chicago, Ill.

—Mrs. Elizabeth Cutler, of Philadelphia, a fine platform test medium, has met with misfortune and sickness and is unable to earn a livelihood for herself and a paralytic son. Spiritualists who wish to substantially assist a medium in distress should send subscriptions to Mrs. E. Cutler, 149 Lambert street, Trenton, N. J., or to Mrs. E. E. Davis, 34 South Cedar Street, Buffalo, N. Y.

—"Those who have not read Willard J. Hull's 'God, the Constitution, and the National Reform Association' should do so. It is one of those efforts in which Mr. Hull always proves successful, and none can read it without feeling better for it. It has a healthy tone, and is calculated to do much good in leading to a higher range of reasoning. Price 10 cents. May be obtained from Mr. Hull by addressing him at 280 Dewitt street, Buffalo, N. Y.

—"We mentioned in last issue that Bro. Geo. W. Colby had been stricken with hemorrhage of the lungs at Washington, D. C. It now turns out that he will not be able to use his vocal organs for several months to come, which places our worthy brother at a great disadvantage among his co-workers, and those of his friends who can put themselves in his place for a moment can not fail to realize the need of sympathy under the circumstances. He may be addressed at 1121 Tenth street, Washington, D. C., where he is under the kindly care of H. D. Barrett, Esq.

—"The Union Society of Spiritualists are being conducted with increased audiences under the ministrations of Mrs. Ada Foye. Last Sunday the house was almost packed, and, if indications are consistent, will be wanting in comfortable seats next Sunday. However, early comers will not go unrewarded in this respect, and can, at the same time, select their seats near the medium to be in magnetic touch of her, which, to some, is a physical boon and a soul-comfort. Services as usual at 10:30 a. m. and 7:30 p. m.—In addition to the Sunday services there are Wednesday evening services, which are also very interesting, and should be attended by seekers after light. The week-day services are also alternated by a little of the pleasures of this world. On the 29th, for example, there will be a Thanksgiving supper and social at 115 West Sixth street, to which the admission for adults is but 25 cents; children 15 cents. Supper from 6 to 8 p. m.; social from 8 to 11 o'clock. Dancing and music under the direction of Mrs. M. A. Ross. All friends of the cause invited.

—"The Ladies' Aid of the Union Society met at G. A. Hall, November 8th, at 2:30 p. m., there being over thirty ladies present. After the regular routine of business was transacted we elected our officers for the ensuing year, with the following result: President, Mrs. McCracken; vice-president, Mrs. Wintburn; secretary, Mrs. Allen; treasurer, Mrs. Roth; corresponding secretary, Mrs. Chapin. In view of the fact that our attendance is largely increasing it was resolved that hereafter we hold our meetings in the main hall. After the distribution of tickets for the supper, which is to be given on November 30th (Thanksgiving Eve) by the Ladies' Aid of the Union Society, we spent a pleasant hour listening to the controls of some of our best mediums, which seem to thrill us with ecstasy and delight, and I felt like exclaiming, 'Hail, Holy Light! thou eternal beam of truth, born to gladden the hearts of all humanity, and relieve them of grief and despair.' We desire all to know that the Ladies' Aid still exists, and is ever ready to be an aid to the Union Society in reality, as well as in name, as it always has been. We cordially invite all ladies who are interested in this great and glorious cause to come and join us; also hope our home mediums will not be backward, but will lend us their assistance. We meet again November 15th at 2:30 p. m.—M. D. C.

—"Last Sunday the services at the hall, South-east corner of Central avenue and Fourteenth street, under the auspices of the Philosophical Society of Spiritualists, were splendidly attended; the audience was composed of many persons who were there for the first time, having presented themselves to listen to two most excellent mediums. After the usual preliminaries of instrumental music, congregational singing, solos, etc., Mrs. Grenameyer stepped forth, and her guides did remarkably well considering the suffering she was enduring the entire week, having been confined to her room; but we sincerely

trust she will be sustained and given strength to bear the pain heroically, and nature's abundant force operate her and bring her again to her usual work and activity; for she never faints nor tires of fighting the good fight for the maintenance of truth and disseminating of charity to all. Mrs. Ropp still continues to create quite a commotion in the audience with her wonderful clairvoyant powers. Her tests were principally to strangers, and both skeptics and believers were greatly pleased. She will give a test circle at the hall on Wednesday evening, the 15th inst. Other mediums will assist her. Admission 15 cents. We trust a large crowd will greet these workers, who so kindly offered their services for the benefit of the society. The free circle which meets every Sunday morning at 10 o'clock, has grown in interest, and are glad to make a note of the work Mrs. C. Heck is accomplishing. The Ladies' Aid Society holds very interesting meetings on Friday at 2:30 o'clock. Good mediums and speakers are heard on these occasions. We extend our heartiest thanks to Mrs. Ricker and Mrs. Jordan, who are ladies in every sense of the word, and have won many new friends by their pleasing and unassuming ways. Colonel Ellis' worth is to be congratulated for the able manner in which he holds his instrument under control. All are cordially invited to join us in a good work.—Sec'y.

## New York City.

On Sunday, November 5th, a good audience greeted me at Carnegie Hall, and in the afternoon a lively and very interesting meeting from 3 to 6 which furnished enough intellectual and spiritual pabulum for a whole week; so that my efforts were superfluous in the morning and evening. The home talent is remarkable. The afternoon meetings have no other. The readings and tests are equal to any of the professional platform test mediums usually depended upon to "draw." Henry J. Newton presides, and his strong intellectual balance helps all around and gives a trend to the work of the day.

On Tuesday evening I attended Mrs. A. E. Williams' seance, and a large company were highly entertained, and I think, with one voice they would say, "It is true and wonderful as well as beautiful and inspiring." I saw nothing that savored of fraud. The various forms that came out and talked were not Mrs. Williams. Professors Brittan and Kiddle looked quite like their former selves, and Prof. B. laid his hand on my head. It was not a glove; it was not the medium's hand; no indications of any chance for confederates appeared to my observation. The hand was cold as ice! But it had life, and could grasp and shake. These things are so wonderful that they need to be repeated, and told and retold, and experienced again and again to wear off the sense of the impossible that dominates our senses and judgment.

Besides the phenomena, there were mental evidences. Names were given to and recognized by persons in the circle, said to be strangers visiting the circle for the first time, and conversations on matters that the persons claimed to understand. It seemed very real and no show of collusion.

On Friday evening I went with Bro. Newton to hear a lecture by Prof. McDonald at the Liberal Club. He was with the Fox girls in the early days—forty-five years ago. He scored the "know-it-alls" sharply, presented some "stubborn facts," and was reviewed by no one. But T. B. Wake-man talked about protoplasm, the old illusions of a hollow sphere with sun and stars rolling around the earth, the old psychology filled with ghosts and dreams of immortality, and the new psychology, which has its throne in protoplasm.

The egocentric idea, like the geocentric astronomy, had vanished in the new psychology. The geocentric idea was strong but yielded to the heliocentric; so the egocentric psychology had vanished in the all embracing revelations of protoplasm! Ghosts, spirits and psychic explanations were relegated to the dreams of the past. But he did not touch a point in the lecture, never grappled with a fact presented, and left all as dark as he found it.

Several others ventilated their ignorance and gloried in what they did not know, and appeared to think they had settled the question by closing and bandaging their eyes, to convince themselves that the sun never shines. Mr. Wright made an eloquent ten minute speech. Mr. Newton testified to some things he knew, and left the negative guessers to enjoy their ignorance, and shiver on the borders of annihilation. More anon.

LYMAN C. HOWE.

## Cleveland, O.

The Spiritual Pioneer Truth Society resumed services at their former place of meeting, 374 Ontario street, with an increased attendance, doubtless owing to the increased interest in Spiritualism among the people of this city. A gentleman in the audience gave the subject, "Content," which the controls convincingly explained in a spiritualistic and practical sense, so I am informed by those who listened to the lecture. This was followed by platform tests, all of which were recognized, which proved the truth of spirit-return.

We have every reason for encouragement so far, as there seems to be a more liberal feeling of thought upon the subject of Spiritualism. The West Side was also well attended, the discussion being participated in by most of those present. Mr. French, George Ingham, Mr. Jennings, and others taking a prominent part.

Mrs. F. O. Hyzer, I understand, lectured at Army and Navy Hall. Her name is enough to tell of the treat in store for all.

Upon receipt of your paper, LIGHT OF TRUTH, my guides gave me these verses.

In striving earnestly for the truth,  
We ask for knowledge, wisdom to gain,  
And take the middle path,  
Thereby avoiding both extremes.

Oh! to be bold, declare the word  
Of truth aright,  
The errors that stalk abroad  
By day be changed to light.

The world be better,  
And we, not lived in vain,  
That through our lives  
The light of truth may shine.

CORR.

Mrs. F. O. Hyzer, who is occupying the rostrum of the Cleveland Spiritual Alliance during the absence of Mrs. H. S. Lake, the regular pastor, spoke last Sunday in Army and Navy Hall before a large audience. Her subject was the "Light of Truth," handling it in her usually able and eloquent manner.

Next Sunday (19th) Miss Maggie Gaule, of Baltimore, the renowned test medium, will follow Mrs. Hyzer's discourse with platform tests, for which she is so celebrated, because so successful.

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No Alkalies  
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## Dayton, O.

Mr. Edgerly, the brilliant and eloquent trance speaker of Newburyport, Mass., commenced his month's engagement here Sunday, November 5th, and was welcomed by large and enthusiastic houses, both morning and evening, speaking at Library Association Hall, Central Block. In the morning on "Spiritualism" by one of his able and eloquent guides, and in the evening at Knights of Honor Hall. It is said Prof. William Denton controlled him on the subject of "Christian Persecutions, or Heresy and Heretics." Tests followed both lectures. Prof. Denton resided in this city many years ago, where he was a teacher in our schools from which he was discharged for being too liberal and free in his thinking. No wonder such a magnificent inspirational effort was the result from this great scientist and Spiritualist. His vindication of the "heretics" from Moses, Jesus, Bruno, Luther, Paine, and all the other great heretic characters was superlatively grand, and his intelligent audience listened with rapt attention throughout, and he was frequently and generously applauded.

The Dayton Evening Journal gave a very favorable report of this lecture.

On Thursday, November 9th, his guide, John McCarty, held forth to a good house and used the medium in giving tests at a benefit seance.

We expect large houses the coming Sunday when Mr. Edgerly will again lecture and give tests.

It is announced that McCarty will lecture Thursday evening, 10th inst., on "Roman Catholicism," so look out for something red hot. He will also lecture through Mr. Edgerly Sundays, 19th and 26th, morning and evening. Mornings free, evenings 15 cents.

## Columbus, O.

The Church of Spiritualists of 173 1/2 South High street (Lazurus Block) have engaged Willard J. Hull for the Sundays of November. The first two have proved an absolute success, Mr. Hull having captured the town by his influence and logic.

The program for the last two Sundays of the month consists of lectures at 10:30 a. m. and 7:30 p. m., of which the subjects are as follows: November 18—Morning, "The Race for Happiness," evening, "The Law of Love and the League of Lies," November 25—Morning, "The Rise and Abuse of Spiritualism," evening, "The Evolution of the Millionaire and what shall we do with Him?"

Let all who enjoy listening to a good speaker come and bring their friends. Morning meeting free, 15 cents admission to evening meetings.

CORR.

## Fort Wayne, Ind.

Mr. Frank T. Ripley delivered the first lecture of the season, the first gun in the campaign, at the hall of the Occult Science Society, November 5th. The hall was packed to the doors, many standing, and many more turned away unable to gain admission at all. The living truths of Spiritualism were presented in a candid, straightforward manner, that carried conviction with it, and held his large audience spellbound. There was no flowery language—none was needed—the truth was simply told in plain English, which anyone present could comprehend. The truth is simply and easily told; it wears no mask. After the lecture Mr. Ripley followed with tests, giving names, circumstances of death, messages, etc., all of which were recognized as true. Thus concluding his arguments by clinching their truths.

People are tired of theories, assertions, and assumptions, and the intense public interest here shows conclusively that the people are no longer satisfied with the husks of esotericism, which does not satisfy the hunger of the human heart, and are seeking the nourishing food which Spiritualism contains, and which alone gives a definite answer to Job's old question. Christians who believed that men died, and afterwards were seen alive, and communicated with the living 1900 years ago, and who believe that the same phenomenon will occur again at some future time, are beginning to realize that it is fair to presume that they can come back and communicate to day. That if it is true in the past, and the future, that it is true in the present as well. So they are investigating Spiritualism, thereby obeying Paul's injunction to "Add to your faith knowledge."

L. O. HULL.

## Agnew, Mich.

The Spiritualist Association of Agnew, Mich., held a seance at the home of Mr. Wm. Ryder Wednesday and Thursday evenings, October 25th and 26th. Mr. King, a well-known materializing medium, was present, and under test conditions gave a great many manifestations. A committee of three was appointed to search the medium and examine the cabinet.

Twenty-three persons witnessed manifestations the first evening. Eighteen developments were witnessed by every one in the room. The forms appeared just in front of the cabinet, a number stepping a few feet out into the room. All were recognized by their friends into the room.

Among those who were recognized the first evening were: An uncle, by Mrs. Ryder; an uncle, by Mrs. Stone; a brother-in-law, by John Crow; a cousin, by James Knight; husband, by Mrs. Ryder; and husband, by Mrs. Barber.

Thursday evening sixteen forms were developed. One of the best developments was that of Louis Gokey, uncle of Miss Gokey, of West Olive. "Happy Charlie," one of Mr. King's controls, appeared, and Thursday evening drew pencil sketches on handkerchiefs. The whole affair was admitted by all a success.

SECRETARY.

## An Excellent Nerve Tonic.

HORSFORD'S ACID PHOSPHATE.

Dr. H. E. Lindsay, Whitewater, Wis., says: "I have prescribed it with excellent results in dyspeptic and nervous troubles, and consider it an excellent nerve and general tonic."

## Dubuque, Ia.

The LIGHT OF TRUTH came to day, and, as usual, was as welcome as the flowers of May, and I wish to say to the dear readers that we are still at work for the good of humanity. Our Liberal Sunday-school we are justly proud of, and the earnest workers who have kept up the interest all through the hot summer months deserve great credit. How the little ones open their eyes when you tell them how near together are earth and spirit life, and those that had always thought of the dead as last they saw them lowered into the cold ground. Let their minds run in another channel, and a pleasant one, for the thought of death to a child is usually the most unpleasant one they have, and no greater blessing could you confer than to teach simple Spiritualism to the young. Spiritualist parents should rear their children in this faith, and then they will not have to spend the best part of their lives growing out of orthodox teachings. And the Progressive Spiritualists Association can do no greater work than to educate the children in our beautiful philosophy; for they are all we have to rely on for the future, and I say give them simple food, but let it be the pure milk of unadulterated Spiritualism.

CORR.

## Wonderful Cures of Catarrh and Consumption by a New Discovery.

Wonderful cures of Lung Diseases, Catarrh, Bronchitis and Consumption are made by the new treatment known in Europe as the Andral Broca Discovery. If you are a sufferer you should write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this New treatment free for trial. State age and all particulars of your disease.

## OBITUARY.

Mr. Fred Muhlbauer, 52 years of age, passed to the higher world Wednesday, November 1st, at his home in Cleveland, O., after a lingering illness. A loving wife and eight children survive him. He was a pronounced and well known Spiritualist, and was imbued with the grand philosophy, and lived according to its teachings. The funeral services were very impressive, at which Mr. Thomas Lees, Rabbi Gries and Dr. A. Kahn officiated. The house and grounds were crowded with friends and acquaintances who paid their last loving tribute to the arisen.

## The Religions of the World.

Just from the press. Greatest selling book on earth. The sales in Chicago last week were over 150,000. A condensed series of the important speeches and papers read at the World's Fair Parliament of Religions, by their greatest living exponents.

The introductory, by Dwight Baldwin, is free from sectarian comment, and is worth many times the price of this book. It reads more like a beautiful romance than a reality. Send 25 cts. in coin or postage stamps to Latin Historical Society, Room 301, Owings Building, Chicago, Ill.

Refer by permission to N. W. Harris & Co., Bankers, 163 and 165 Dearborn street, Chicago; Blair & Co., Bankers, 33 Wall street, New York.

## A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1161 Broadway, New York, are sending out large trial cases of the Kola Compound, free to all sufferers from asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

## Direct Route West.

The Ohio & Mississippi Railway is the only road running directly West to the Mississippi River. It is the short line between Cincinnati and St. Louis; the latter being the principal gateway to all the Western country.

In keeping with its importance as a through route to the West, this line runs all of its trains through solid to St. Louis. No waiting at intermediate points to be "consolidated" with a train from somewhere else.

No transferring of baggage or of passengers who travel in the day coach.

No transferring of any thing, in fact, as "every thing goes" through without change.

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All cars are vestibuled—the baggage car and day coaches as well as the sleepers, which are of the latest Pullman pattern. A special feature of the fast day train which makes the run each way between Cincinnati and St. Louis in less than ten hours, is the elegant Pullman Buffet Parlor Car.

Thus equipped the perfection of railway travel seems to have been attained.

The O. & M. is also the leading route to Louisville, running three daily trains, and connecting with direct lines for Memphis, New Orleans, etc. Passengers for any point West, Northwest or Southwest should procure tickets via the Ohio & Mississippi Railway for sale at all offices of connecting lines.

Ticket offices in Cincinnati, 48 West Fourth Street and Central Depot.

O. P. MCCARTY.

Acting General Passenger agent.

## A Pamphlet on the Development of Mediumship.

During the past year I have been addressed repeatedly on the subject of mediumship and requested to put my experiences and instructions in printed form. I have now concluded to do so, provided enough subscriptions are received to warrant it. I have neither the inclination nor money to publish a book for fun, but if it is wanted I will publish it if sufficient subscriptions are received to pay for publication.

It will contain the results of thirteen years public and private work at the development, and will include complete instruction for the use of Mesmerism in the development of mediumship in others. Price of pamphlet will be 25 cents, postpaid. Send order on postal card stating how many copies you wish, but send no money until ready for distribution.

W. H. BACH, St. Paul, Minn.

## For Sale at Lily Dale, N. Y.

The lovely cottage formerly owned by Mrs. Mary Ramsdell, situated in Melrose Park, only a few rods from the auditorium, has been reconstructed, papered, painted, furnished with handsome carpets, and elegant furniture, including stoves of modern pattern, a nice folding bed and other articles of beauty and convenience too numerous to enumerate.

Mrs. Shaw being in feeble health wishes to dispose of the same and as shown by the following copy of power of attorney, Mrs. Orpha E. Tousey, of Fredonia, N. Y., is her authorized agent.

LILY DALE, N. Y., October 25, 1893.  
I, Nancy W. Shaw, hereby authorize and empower Mrs. Orpha E. Tousey, of Fredonia, N. Y., to sell my cottage, situated in Melrose Park, Lily Dale, N. Y., with all furniture for the sum of \$2000, twelve hundred dollars, six or five hundred dollars to be paid down, the balance in one, two and three years with five per cent interest to be secured by chattel mortgage on the same. In witness whereof I hereunto assign and affix my seal this 25th day of October, 1893.

NANCY W. SHAW.  
This cottage at the above named figures is a bargain for any one who wishes to secure a home in one of the most beautiful and progressive camps on the continent. Mrs. Tousey may be addressed at Fredonia, N. Y., only five miles from Lily Dale by railroad, and will meet any party desiring to examine said cottage with view of purchasing, at Lily Dale, at any time specified.

## Special Notices.

CHICAGO, Ill.—The South Side Spiritual Society meets every Sunday at 2:30 and 7:30 p. m. at 17 Thirty-first st.

CLEVELAND, O.—The Spiritual Pioneer Truth Society holds services every Sunday evening at 374 Ontario st.

GRAND RAPIDS, Mich.—The Progressive Spiritualists hold week-day meetings every Thursday at 2:30 p. m. at 757 N. Tonia st. Public invited.

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